

Watch and pray, because
you know not the hour

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Saluation. Syn. 8. 63. 333

Deuided into two Parts.

The first whereof layeth downe the Mo-
tiues to a good RESOLUTION. The
second remoueth the viſſall Hinderan-
ces, and Impediments of the ſame.

WRITTEN

By the R. Father ROBERT PERSONS,
of the Society of I E S V S.

The ſeauenth, and laſt Edition.



One thing is neceſſary. Luc. 10. v. 42.

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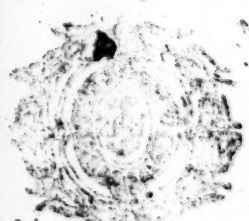
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THE PREFACE

to the studious Reader.

THERE are now past somewhat more then foure and twenty yeeres (good Reader) since first I tooke in hand to write this small Treatise, intituled of RESOLUTION, wherunto I was induced, as well in respect of the ordinary difficulties of worldly inconstitutions which are wont to hold men doubtful and irresolute in betaking themselves to the service of Almighty God, which I desired to solve, or remove the best I might; as also to take the commoditie of some speciall occasions offered at that time, and to invite men of best understanding & affections, to make the sayd Resolution: the principle whereof were the great troubles and tribulations frequent in those dayes for matters of religion in our Countrey, wherof the event, by Gods accustomed providence is wont to be such, as from all sides, those which he hath chosen and determined for himselfe; do enter more deeply into consideration

filleration of matters by this occasion, then otherwise they would haue done; and finally do come to make that Resolution which they had little thought on, and neuer determined before. And in this case the inscrutable high wisdom of Almighty God is content to be said, to fish also in troubled waters, for that he catcheth more foules commonly in such occasions, then euer he shold haue done, in the cleere waters of peace & prosperity.

VVherfore remembring the words of our Saviour to his Apostles, and by them to all Christians whatsoever, in their degree and vocation (as the ancient Fathers do interpret) *Faciarn vos piscatores hominum*, I will make you fishers of men: And againe, *Laxate retia in capturam*, cast out your nettes as largely as you can for taking of fish; as also the inuitation by the Apostles of other men to help them; *Et annuerunt socijs*, vt venirent, & adiuuarent eos, they made signes to their fellowes to come and help them: All this (I say) being considered, and that the foresayd opportunity of tyme, seemed in like manner to be somewhat fauourable; I was induced to cast out this my small and simple Net among other mens, and to obey the becke of other greater fishers, inuiting men to their assistance. And what hath byn taken by this my labour and industry (if any thing hath byn taken) be only knoweth, to whom only it is to be ascribed, and

to the Reader.

5

who counteth and keepeth the number of every particular fish, both gotten and lost, In cuius verbo laxamus retia, vpon whose word and inuilement we all cast forth our nets; I meane the great Fisher Iesus-Christ our Sauour, to whome, & by whome all is caught that is taken, and to whome all is lost that escapeth, and yet nothing escapeth that he will haue taken, nor any thing lost that he will haue gotten, but that at one time or other, sooner or later it falleth into the net. Neyther is there any labour lost in that fishing, whether any thing be taken in our sight or not; for that the wil to take is reputed for gaine by the supreme Fisher, which is the greatest comfort for vnder-fishers in the world.

AND albeit this be so, and that we know not heere indeed the true fruits of our labours in these behalves; yet doth Almighty God of his infinite goodnes, for our better consolation and encouragement, and to make vs hold out in the toyle and trauell of such labours and endeauours, as are taken in his seruice, leaue vnto vs, as it were for an earnest-penny, some probable coniecture in this life, of those fruites, which being done with due circumstances, are to be rewarded in the next. In which kind I cannot deny but that his Heauenly Goodnes hath dealt also mercifully with me, concerning this little labour taken in writing this Booke of Resolution, for that he hath byn content to vse it as an externall meanes, with the

cooperation of his inward grace, to recall diuers from the damnable estate of sinne and wicked life, vnto his fauour and seruice, and that with so great feeling and detestation of their former bad courses, as only Gods omnipotent hand could worke the same.

- And truly, I haue seene my selfe so many examples of this euent, both in men and women, that haue affirmed their first effectuell motives to change of life and manners, to haue proceeded from Gods holy providence by reading this Booke, and who haue persevered in the sayd change, with daily exercise and increase of vertue, in holines of life vnto their last dayes: I haue seene (I say) and heard of so many of these, some already happily deceased, and others yet liuing and persevering in the same vertuous course and resolution taken, at the least number thereof, yea any one only gayned, amended, or benefited therby, is more then a complete payment for any paines of myne taken in writing the sayd Booke.

But (alas) as these haue profited therby, and taken help, light, occasion, and encouragement to make these happy Resolutions, which afterwards both in life and death they so greatly reioyced at; so others againe (I feare) haue therby taken occasion of their greater ruine and spirituall misery, being made more inexcusable by the strong knocking of Christ at their consciences, and their more stronger resistance to the same, wherein I

to the Reader.

haue heard of lamentable examples, especially in some Great-men, who reading somewhat at times of leasure (for commonly such men find little leasure for matters of greatest moment) and feeling themselues earnestly moued to make some good Resolution for their life to come, haue byn so vehemently encountred, and battered on the contrary part by loue of the world, power, pleasures, hopes and dignities, as the best Resolution they could make was to cast away the Booke, and to resolute neuer to read the same, nor any other of that argument afterward: and yet now are these Great-men gone to another accompt, & are become so little, as a small hole in the ground sufficeth for all their Greatnes, and euery man treadeth ouer them without offering them iniury. And all those imaginary Greatnesses of the commodities and pleasures of this world, that letted them to make this great Resolution, of seruing God and change of life, are come to nothing; and the Resolutions then made of seruing the world, and their owne pleasures, are proued vayne, vnprofitable and pernicious in respect of Eternity; and I doubt not, but if they were in the world agayne, and had tyme to deliberate, they would read such bookes with more attention, & determine with far different Resolution, from that which they did, when they were heere before.

AND this is all (good Reader) which I haue

to say concerning the Argument it selfe. As for the Edition, it hath now bin diuers times set forth in different manner. First by my selfe in a smaller volume, vpon the yeare 1583. then by M. Bunmy a Protestant Minister, greatly peruerter and corrupted, the next yeare after, as you may see by my Reply vnto him vpon that matter, printed in the three former Editions (which now in this present, as iudged needlesse, is omitted) the vanity of the Man, and the confutation of his boasting and fraud being notoriously knowne to all. Thirdly by my selfe againe, purged from Mayster Bunnyes corruption, and much augmented vpon the yeare 1585. and after reprinted againe by others in a different forme though according to the same Edition. And now lastly vnderstanding that another impression was in preparing, I thought it expedient to peruse the same ouer once againe, and by adding of some new Examples fully applyed, in diuers places of both Parts, and by altering, correcting, and omitting of some other things, which seemed not so necessary for my present purpose; to send it finally vnto thy view, in so perfect a manner and method, as I could imagine might be most profitable for the spirituall good of thy soule. And so I bid thee farewell.



OF THE *N. Yorktown*
MANIFOLD
HVRTES AND
PERILS

Which ensue vnto the world by
 Inconsideration.



*And how necessary it is for euery man to enter
 into cogitation of his owne estate, whilst he
 hath time.*

CHAP. I.



THE Prophets and Saints of
 almighty God, who from time
 to tyme haue byn sent by his
 mercifull prouidence, to ad-
 uertise & warne sinners of their
 perilous estate and condition;
 haue not only foretold them of their wicked-
 nesse and imminent dangers for the same: but
 also haue reueiled the causes thereof, whereby
 they might the better prouide remedy for the
 inconueniences to come.

The dan-
 ger of In-
 consider-
 ation.

1. Such is the charitable proceeding of our
 most mercyfull Lord with the childre of men:
 And among other causes, none is more gene-
 rall

ra or more often alleadged, then the lacke of Consideration, by which, as by a common snare and decept of our aduersary, most men fall into snare, & are holden also perpetually in the same, to their finall destruction & eternal perdition. So *Isay* the Prophet speaking of the carelesse nobility and gentry of Iewry, that gaue themselves to banquetting and disporte, without consideration of their duties towards God; repeareth often the threat of woe agaynst them, and then putteth downe the cause in these words: *The lute and harpe, and tymbrell, and shalme, and good wyne aboundeth in your banquettes; but the workes of God you respect not, nor haue you consideration of his doings. And then ensueth: Therefore hath hell enlarged his soule, and opened his mouth, without all measure or limitation, and the stoue and high, and glorious of the people shall descend into it.*

Isa. 5.

The sensuall life of the Iewish gentry.

3. Heere are two causes (as you see) and two effects linked together, of these Iewes damnation, th'one depending of th'other. For as good cheere and sensuality brought these men to Inconsideration of Gods workes and proceedings towards sinners, so Inconsideration brought them to the mouth and pittesbrimme of hell. I say, that Inconsideration of Gods workes towards sinners, brought them to this perill, for that it followeth in the very same place; *And the Lord of hostes shall be exalied in iudgement, and our holy God shall be sanctified in iustice*; as if he had sayd, that albeyt you will not consider now Gods iudgements and iustice amidst the heate and pleasures of your feastings, yet that he by exercising the same

same vpon you heerafter, be knowne, exalted, and sanctified throughout the world,

4. The like discourse maketh God himselfe by the same Prophet, to the daughter of Babylon, and by her, to euery sinnefull and sensuall soyle figured by that name. Come down (sayth he) & sit in the dust thou daughter of Babylon. Thou hast said, I shal be a Lady for euer, and I sa. 47: hast not put vpon thy hart the thinges thou shouldest, nor hast thou had remembrance of thy last end &c. Now therefore hearken thou delicate daughter, which dwellest so confidently: There shal come vpon thee an euil, whereof thou shalt not know the offspring, & calamity shall rush vpon thee, from which thou shalt not be able to deliuer thee. A misery shall ouertake thee vpon the sudaine, which thou shalt not know &c.

5. Holy Ieremy, after he had weighed with himselfe what miseries for sinne the Prophets Isay, Amos, Ozee, Ioel, Abdias, Micheas, Nahum, Sophonias, and himselfe (all which Prophets liued within the compasse of one hundred yeares) had foretold to be imminent vpon the world; not only to Samaria and the ten Tribes of Israel, which were now already caryed into banishment to the furthest partes of the east: but also to the states and countryes that most flourished at that tyme (as by name to Babylon, Egypt, Damascus, Tyre, Sidon, Moab, and finally to Hierusalem & Iudea it selfe, which he foresaw should soone after most pittifully be destroyed:) when he saw also by longe experience, that neyther his wordes, nor the words and cryes of the other forenamed Prophets, could any thing moue the hartes of wicked men, he brake forth into this most lamentable

4. Reg.

15. & 17.

ble complaint: *Desolatione desolata est omnis ter-*

Jerem. 12. 14, quia nullus est qui recogitet corde. The whole earth falleth into extreme ruine and desolation, for that there is no man which considereth deeply in his hart.

6. This complaint made good *Jeremy* in his dayes for compassion of his people, that ran miserably to perdition for want of consideration: and the same complaint with much more reason may euery good Christian make at this tyme, for the infinite soules of such as perish dayly by Inconsideration. Whereby, as by a generall and remediless enchantement, many thousand soules are brought asleepe, & do find themselues within the gates of hell, before they misdoubt any such inconuenience, being ledde through the vale of this present lyfe, as it were blind-folded, with the veile of carelesse negligence (like beastes to the slaughter-houle) and neuer permitted to see their owne danger, vntill it be to late to remedy the same.

Isa. 5. 7. Propterea captiuus ductus est populus meus, quia non habuit scientiam, sayth God by the mouth of *Isay*: Therefore, and for this cause

is my people led away captiue in all bondage and slavery to perdition, for that they haue no knowledge, no vnderstanding of their owne estate, no fore-sight of the tymes to come, no consideration of their danger. Heer-hence floweth all the misery of my people, and yet this is a mystery that all men will not know. Will you see what a mystery and sealed secret this is? Harken then how one describeth the same, and with what circumstances. Further-

The my-
stery of
Inconfi-
deration,
set forth
many
thousand
yearspast
by Iob.

more

more (sayth he) a certayne hidden word was spoken vnto me, and myne eare, as it were by stealth receyued the veynes of its whilpring: it was in the horroure of a vision by night, whē dead sleepe is wont to possesse men. Feare came vpon me and trembling, and all my bones were extremely terrifyed. At length a spirit past by in my presence, whereat the hayres of my flesh stood vp in horroure. There stood before me one, whose face I knew not. His image was before myne eyes, and I heard his voyce as the sound of a soft ayre. *Iob. ibid.*

8. Hitherto is described in what manner and order this secret was reuealed: but now what sayd this vision or spirit (thinke you) at the last? Truly he made a short discourse to proue by the fall of the Angels for their sinne, that much more, *qui habitant domos luteas, & venenum habent fundamentum, consumuntur velut à sineâ, & de mane vsque ad vespertam succidentur.* *Iob 4.* They who dwel in houses of mortar (as al mortall men doe, whose bodyes are of flesh) and they, which haue their foundation of earth (as most men of this world haue, that put their confidence in things of this life) must all consume by litle and litle, as the cloth doth by the moth, and at length they must vpon the sudden (within lesse space perhaps then is from morning to night) be cut downe, and dispatched, when they thinke least of it.

9. And to shew that heerein standeth a point of high secrecy (I meane to consider and ponder well this discourse) he maketh his conclusion in these wordes immediately following: *& quia nullus intelligit, in æternum peribunt:* And

Lacke of And for that few or none of those men before
 conside- mentioned, who haue such earthly foundati-
 ration ons, do vnderstand this point aright (I meane
 cause of of their suddayne death, and cutting off from
 eternall this world) therefore must they perish eternal-
 destru- ly, and this is a secret which few men will be-
 ction. lieue. *Vt insipiens non cognoscet* (sayth Dauid)

& Stultus non intelliget hæc: An vnadvised man
 Psalm. 91 will not learne these things, nor will a foole
 vnderstand them. But what things? It ensueth

A point in the same place: How wonderfull the workes
 that fools of God, and how deep his cogitations are a-
 will not bout sinners, who springe vp as grasse & flo-
 consider. rish in this world, *ut inuereant in seculum seculi*,
 to th'end they may perish for euer and euer.

10. The Prophet Daniel had many visions
 and strange reuelations of great and high my-
 steryes: but one amongst all other (and this
 not the least) of the most dreadfull iudgement
 of God vpon sinners in th'end of the world.
 The visio was by the great riuer Tygris, where
 Dan. 10. as diuers Angels were attending about the
 bankes, so vpon the water it selfe stode one
 in the likenes of a man, of exceeding dread-
 full majesty; his apparell being only linnen,
 through which his body shined like pretious
 stone, his eyes like burning lampes, his face
 like flaming lightening, his armes and legges
 like brasfe inflamed, & his voyce as the inour
 of a whole multitude of people that should
 speake together.

11. This was Christ by all interpretation,
 at whose terrible presence when Daniel fell
 downe dead he was erected agayne by an An-
 gell, and made strong to abyde the vision.

and so hauing heard and seene the most wonderful things that in his booke he recompteth, he was bold to aske a question or two for better vnderstanding thereof; and his first questiō was: *How long it should be, ere these most wonderfull things tooke their end?* Whereunto the man vpon the water answered, by stretching out both his brasen armes to heauen, and swea- ring strangely by him that liued for euer and euer, that it should be *a time, and times, and half a time.* Which answer Daniel not vnderstan- ding, began to question further, but he was cut of with this dispatch: *Goe thy way Daniel, for these speeches are shut vp, and sealed until the time preordained.* And yet for his further instruction it was added in the same place, *Impiū agent impij, nec intelligent.* Wicked men will alwayes do wickedly, and wil not vnderstand these mysteries, albeit we should neuer so much ex- pound them.

Dan. 12.

A secret.

Dan. 12.

12. Whereby, as by all the rest that hither- to hath ben alleaged, is made apparent, that inconsideration, negligence, carelesse igno- rance, & lack of vnderstanding in our owne estates, and in Gods iudgements and proce- dings with iniquity and sinne, hath byn a bane, and common perdition of retchelesse men, from time to time.

the cause
of so ma-
ny sinnes
at this
day.

Iob 15.

13. And if we wil turne our eyes to this our age, much more shal we see the same to be true. For what is the cause (think you) why at this day, we haue so many of those people, whom holy Iob doth call *abominable*, that *drinke up iniquity as beastes do water*, that commit *all sinne, al iniustice, al impietie*, without re-
more

more or scruple of conscience? What is the cause of this (I say) but lack of consideration, lack of vnderstanding, lack of knowledge? For as Christ said to Hierusalem touching her destruction,

Luc. 19. *Si cognouisses & tu &c.* If thou also (O sinfull soule) diddest know, what hangeth ouer thy head for this carelesse life of thine: if thou (daughter of Babylon) wouldst remember

Isa. 47. and ponder in thy hart what shall be th'end of these thy delights: thou wouldest not liue so pleasantly as thou doest. *Nunc autem abscon-*

Luc. 19. *dita sunt haec ab oculis tuis.* But now (saith Christ) these things are hydden from thine eyes.

14. Not, but that thou maist haue known them if thou wouldest, but for that thou art

Ioh. 21. one of them, who say to God: *Scientiam viarum*

Iob. 24. *tuarum nolumus:* we wil not haue vnderstanding of thy way; one of them, *qui sunt rebelles lumini,* that are rebellious against the light, and illumination of Gods grace: one of them, *qui no-*

Psal. 35. *lunt intelligere ut bene agant,* that will not vnderstand to doe wel. And finally one of them,

Prov. 28. *qui declinant aures, ne audiant legem,* that turne away their eares to th'end they may not heare Gods law: *quorum oratio est execrabilis,* whose not only life, but also prayer is execrable and detestable in the sight of their maker.

15. Truly, nothing in reason can be lesse tollerable in the presence of Gods maiesty,

Deut. 6. then wheras he hath published a law vnto vs
& 11. with so great charge to beare it in minde, to

Iosue 1. ponder it in hart, to study and meditate vpon

Psal. 118. it both day and night, at home and abroad, at

Ecd. 6. & our vp-rysing & at our downe-lying, to make

22. it our cogitation, our discourse, our talke, our

exerc.

Exercise, our rumination, and our delight: that we should notwithstanding so contemne the same, as to make it no part of our thought, but rather to fly the knowledge therof, as we see most men of the world doe for not troubling their consciences.

16. But the holy Ghost hath layed downe the reason heerof long agoe in these words: *Cum sit timida nequitia, dat testimonium condemnationis*. For that, wickednesse in it self is alwayes fearful, it giueth witness against it self of damnation, whensoever it thinketh of the law of God, or of honesty. So *Felix* the gouernour of Iury, when *S. Paul* began to talke of *Iustice, chastity, and Gods iudgments* before him, he was wonderfully afraid, and said to *Paul*, that he would cal for him againe afterward when occasion should require. But he neuer did, and what was the cause? For that (as *Iosephus* testifieth) he was a wicked man, and *Drusilla* his faire lady that was with him at *S. Pauls* speech, was not his true wife, but taken by allurements and violence from another, and therefore it offended them both to heare preaching of chastity.

17. This then is one principall cause, why men of this world will not enter into consideration of their owne estate, and of Gods commandements, least they should reade and see their owne faultes, and beare witness against themselves, of their owne condemnation. Wherunto the scripture annexeth another cause, not far vnlike to this, which is, that worldly men do so drowne themselves in the cares and cogitations of this life, as they leaue in their mindes no place to thinke

Sap. 17.

The first cause of Inconsideration.

AB. 24.

Iosephus l. 20. antiq. cap. 5.



The 2. cause.

Ierem. 7.

vpon Gods affaires; which are the busines of their owne soules. This expresseth Ieremy the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching & crying in the temple-gate for a long time together, where all the people passed by him, and heard him; yet no man, sayth he, would enter into consideration, or say with himself, *What haue I done?* whereof he addeth presently the cause and reason: *Omnes enim conuersi ad cunsum suum, quasi equus impetu vadens ad prelium.* All men are set vpon their owne courses and wayes, and doe runne in the same with as great vehemency and fierce obstination, as a furious armed horse, when he heareth the trüpet in the beginning of a battaile. By which comparison the holy ghost expresseth liuely the irreconciliable state of a settled worldly man, that followeth greedily his owne designements in the negociation of earth.

The third
cause.

Sap. 15.

18. These then are two of the chiefe causes of inconsideration, to wit, willfull auersion vpon feare to see their owne danger, and obstinate occupation in the vanities of this life. And yet mencioneth the scripture a third sort also of inconsiderate men, who neyther of set purpose, nor yet of great employmet in worldly affayres, doe neglect Consideration, but rather of a certayne lightnesse and idle negligence, for that they will not trouble their heads with any thing but disporte and recreation, of whome it is written, *Estimauerunt lucum esse vitam nostram.* They esteeme this lyfe of ours to be put a plai-game. And in another place of the same men: *ita secuti viuunt, quasi in floribus.*

iustorum facta habeant : They liue as securely & confidently without care or cogitation, as if they had the good workes of iust men to stand for them. But, as the holy Ghost pronounceth in the same place, *hoc vanissimum*, this is vanity and folly in the highest degree. Eccles. 3

19. For as in things of this life, he were but a foolish merchant, that for quietnes sake would neuer looke into his accompt-bookes whether he were behind hand or before; and as that ship-maister were greatly to be pittied that for auoyding of care, would sit downe & make good cheere, and let the shippe goe whither she would: so much more in the businesse of our soule is it madnesse and folly, to fly consideration for eschewing of trouble, seeing in the end this negligēce must needs turne vpon vs much more trouble, and irremedia-ble calamity. For as Ieremy sayth to all such men: *In nouissimo dierum intelligetis ea*: in the end of your dayes, you shall not chuse but know, and see, and vnderstand these things, which now for delicacy you will not take the paynes to thinke of. But when shall this be trow you? he telleth plainely in the same place: *When the fury of our Lord shall come forth as a whirle-winde, and shall ruse and rest upon your heades as a tempest*, then shall you know, and vnderstand these things, which commonly is to late. Ierem. 20
23
Saint Bernard writeth

20. The blessed man S. Bernard when Eugenius was chosen Bishop of Rome, that of consideration had been his scholler, and child in obedience before, weyghing with himselfe the great dangers that he was like to fall into by that high state of life, and infinite busines, and distractions
5. books to Pope Eugenius

ctions, which it was to bring with it, if he were not prevented, and well warned beforehand, wrote five bookes of *Consideration* vnto him: wherein after he had told him effectually the vtility & necessity of consideration, he cometh in his second booke to lay before him, first what consideration is, & secondly wherein it shall principally be vled. *Consideratio* (saith he) *est intensa ad inuestigandum cogitatio*. Consideration is an earnest and intense cogitation to find out the truth of matters: so as euery cold, negligent, or sleight cogitation is not sufficient to consideration, but it must be earnest, and ardent. Secondly he sheweth him, that this consideration must be first and principally about himselfe, and his owne state of soule, and not only of others, if he will be wise indeed.

What consideration is.

Bernard
lib. 2. de
considerat.
cap. 2.

Ibidem c.

3.

Matth. 16

1. Cor. 13

2.

3.

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8.

9.

10.

21. From your selfe (sayth he) must your consideration begin, least in vayne you extend your cares to others, neglecting your self. You know who asketh you, *what will it profit, if you gayne the whole world, and loose your selfe?* And though you be wise, yet wanteth there somewhat to your wisdom if you be not wise to your selfe. You will aske (perhaps) how much there wanteth? truly as I thinke, all; for albeit you should know all mysteries, the breadth of the earth, the height of heauen, the depth of the sea, yet if you know not your selfe, you shall be like him, that buildeth without foundation, and your worke will be ruine and no building. Wherefore let your consideration begin from your selfe, and not only this, but end also in your selfe. *Ecce*. Be you the first and last to your selfe,

22. Thus

21. Thus good S. Bernard, whereby we may see, what accompt he made of this vertue of mature consideration, concerning the state of our owne soules, and no doubt with great reason. For if consideration might haue due place in the world, infinite inconueniences would presently be preuented, & few damned. We read in the gospell, that Christ our Sauiour commended the prudence of that vniust steward, for that at least he had vsed good fore-sight & consideration of his poore estate to come, when he should be put out of his office, and called to accompt, though it was with the iniury of his Lord and Maister: whereby we may easily gather how much more gratefull it would be vnto his diuine Maiesty, if we that are stewards also of his talents in this life, would enter into serious consideration of our present estates, and thereby vse prudent preuention also for the tyme, or rather eternity to come.

Luc. 16.

23. And truly if we ponder well the matter and yield vnto ech thing that which is due, I am of opinion that the two mayne gates of perdition or saluation in the next life, are these two of *Consideration* and *Inconsideration*; For if we should demaund of most of those vnfortunate spirits that be now in euerlasting misery, what was the cause or principall oridge of their ruine, they would answer *Inconsideration*, as they doe in effect, when in the Scripture, with lamentable voyce they say: *Nos insensati*, &c. We senseles men did esteeme the life of good men to be madnes; which is as much, as to confesse, that they neuer entred into conside-

Consideration & Inconsideration the two maine gates of perdition & saluation.

Sap. 5.

ration thereof, nor of their owne life. And on the other side, if we should aske those happy soules that be in heauen, what was the first step to their conuersion in this world, and thereby to their euerlasting felicity in the next, they would alledge vs some pious cogitation, or consideration well followed by them, when

Psal. 118. they were vpon earth: *Cogitauit vias meas, & conuertit pedes meos* (sayth one of them:) *I entred into cogitation of my wayes, and thereupon turned my course to follow thy Commandments.* O happy cogitation, that wrought such a turne, and gayned thereby such a crowne of eternity.

24. We reade of that famous, and great seruant of God *S. Anthony*, as also of Blessed *S. Francis*, that being yet secular men, and coming into the Church in tyme of diuine seruice, and hearing those words of the gospell, *If thou wilt be perfect, go & sell all thou hast, and giue to the poore.* And these other wordes to the

Matth. 19

Matth. 6.

Apostles; *Doe not possesse gold, nor siluer, nor money in your purses, nor two coates, neyther shoes &c.* they entred into such earnest consideration, and ponderation vpon these wordes, as both of them became Saintes thereby, the first framing his institute of life according to the first speech, and the second to the later, and many thousands by their examples, rules and directions, haue obtrayned since that tyme the same felicity by the same meanes of frequent and pious consideration.

The second Part of this Chapter. How Consideration must descend to particulars.

25 **G**R E A T then, and soueraigne is the vse and vtility of Consideration to the amendment of our liues in this world, and consequently to our saluation in the next; yea God by the Prophet Ezechiel doth ascribe as it were to this the beginning of all our spiritual good, and leauing of sinne. For that hauing made a large discourse concerning sinne and iustice, and that the Sonne shall not beare the sinne of his Father, nor the iustice or good life of the Father be frustrated by the wickednes of the sonne, his conclusion is, that euery one shall beare his owne burden: *Ani-*
ma que peccauerit ipsa morietur. The soule that sinneth, she shall dye for it her selfe, and no other. And then shewing vs the meanes how a man of a sinner may become vertuous, and therby instead of damnation receiue life euerlasting, he attributeth the beginning of all to consideration thus: *Considerans enim* (saith he) *& auertens se ab omnibus iniquitatibus suis, quas operatus est, vita uiuet, & non morietur.* He entering into consideration of his owne estate, & therby turning himselfe away from all the iniquities which he was wont to worke, he shall liue, and not dye, as if he had said, that a man that is consideratiue, or vseth often, and frequent consideration, cannot perish euerlastingly.

How much God ascribeth to consideration.

Ezech. 18

The
speech of
Philip
Comines
in his Hi-
story.

26. *Philippus Comineus* a very iudicious author, writing the history of *Lewes* the eleuenth King of France, and of *Charles Duke of Burgundy* (both which he had serued, and bene of their counsell) doth vpon good occasion aske this question, how it is possible that some Christian Princes of his dayes, knowing and believing the articles of the Christian sayth (as must be presumed they did) could notwithstanding be such in their life, & actions, as he knew them to be ? Vnto which question he finally answereth, that he could alleage no other reason, then either infidelity, or inconsideration; and for that it were hard to suspect the first (they all professing religion as they did) he ascribeth the whole vnto the second, which is lack of consideration, affirming that their beleefe of the articles of Christian religion, which concerned good lyfe and iust proceeding, togeather with the reward of the one, and punishment of the other, was in grosse, and generall only: that is to say, they believed in generall, that there was a God, that he rewarded good and euill, that there is a hell, a heauen, a iudgment, and the like; but neuer vnfolded the matter in particuler, nor applied the same to themselves, nor entred into consideration how soone it might fall to their lottes to be called vnto this accompt or punishment, and to proue the effects of this doctrine; for if they had (sayth he) it had byn impossible for them to haue liued as they did.

27. Oh (good Christian) how many be there at this day of miserable Christians in the world, that beleue the aforesaid articles only

only in grosse, that hold them in their mynd as a fardell of pretious wares, but neuer open & looke into them, or examine them in particular by due consideration, and consequently do gather little profit from them; for as a sweet pomander be it neuer so excellent, if it be not handleth & chafed, yieldeth litle smell; and as the nut, or almond if the shell be not opened and broken, giueth not the kernell; or as a medicine be it neuer so wholesome and effectuell worketh litle commodity if it lye by vs, and neuer be applyed: so fareth it with vs in these articles of our beliefe, which albeyt of themselues they be most forcible, and potent to worke vertuous lyfe in vs, yet if they be not opened, handled, looked into by often contemplation, consideration, and meditation, if they be nor heated or chafed, as it were, by exercise of the powers of our mynd therein (to wit our memory, vnderstanding, & affection) they remayne cold and worke no great effect. Let vs consider an exáple or two.

28. Who doth not belieue that he shall dye, and after death go to iudgement, and be dāned also, if he haue liued wickedly? What Christian (I say) belieueth not this? & yet liueth as though he believed it not: what is the reason? For that he belieueth it in grosse, without entrance into particular considerations; he belieueth he shall dye, but he considereth not when, nor where, nor how shortly, or miserably it may be, and so is not moued with the cogitation thereof: but if he did enter earnestly into cōsideration of the thing, not as farre absent, but present, to wit, that

Similitudes to shew the necessity of consideration.

The difference between consideration in generall, and in particular.

him selfe were now at the point of death in deed, and could escape no longer, if he considered how he should looke at that houre, what he should feele both in body and mynd, what feares, what griefes, what gripes, what panges in that passage; the horreur of his estate after, and this not for a yeare or two, or twenty, or a thousand, or a million, but for all eternity, and that now he is ready to be layd on the beare, and to be carryed forth with his feete before him to the graue, there to be gnawen and consumed by wormes, and neuer to appeare more in flesh, but at the great day of vniuersall iudgement.

19. He that should (I say) consider earnestly these particular pointes with many other that I pretermitt in this matter, & should perseuere some good tyme in this meditation, & imagine them present, as hath byn sayd, and not farre off from him (for therein consisteth the greatest deceipt, in that a few yeares are accompted a great distance of tyme, yea and some tymes a few monthes or dayes) he that should do this seriously, should feele himselfe moued after another manner, then only by talking of the matter in generall, and it is like he should feele some part of that inward heat which King Dauid felt, when he sayd: *In meditatione mea exardescit ignis*: I feele fyre to be inflamed within my brest in my meditation of thy commandements, and iustifications, O Lord. And what meruayle? Seeing he testifieth of himselfe in another place, that this meditation was his continuall exercise both day and night: which if we could truly say also, I doubt

Psal. 38

Psal. 118.

doubt not but we should feele the same effects
and reape the same fruite.

30. But for that we do neuer lightly enter
earnestly into this holy exercise of meditation,
or dew consideration of our estate, or if we
do, it is eyther sleightly, or in generall, as hath
byn sayd; we rest commonly without any pro-
fit at all, which is the greatest ouersight, fol-
ly, and infelicity that can be in the world; as
men that haue soules and know them not,
haue vnderstanding and vse it not, haue me-
mory and remember not themselues nor their
greatest good and hurt, haue will and affe-
ction, but apply them not, but only to try-
fles and vanities of the world: and finally as
men that be wholly out of themselues. & pos-
sessed with a most lamentable Letargy, and
deadly stupidity for lacke only of the lyfe, and
spirit of true consideration.

31. Wherefore to conclude this Chapter
(my deere brother) for that Consideration is
so precious and profitable, so needfull and ne-
cessary a thinge as hath beene declared; I
thought it conuenient in this first front & en-
trance of my booke, to place the mention, and
diligent recommendation therof, as of a thing
most requisite for all that ensueth. For with-
out consideration, neyther this that I haue
sayd already, nor any thing elie that shall, or
may be sayd heerafter, can yield thee profit, as
by most lamentable experience we see dayly
in the world, where many millions of men
passe ouer their whole age, without taking
profit of so many good bookes, so many
preachings, so many vertuous examples, so
many

The mi-
sery of
the world

many terrible chastisements vpon sinners, which euerywhere they see before their face. But yet for that they will not, or haue not leasure, or dare not, or haue not the grace to enter into consideration thereof, they passe ouer all, as rich men do pills, diuerting as much as they may, both their eyes, eares, and cogitations, from all such matters, as are vngatefull vnto them.

Jerem. 13
vs 3.

32. But as good *Jeremy* sayth, the time will come, when they shall be enforced to see, and knowe, and consider these things, when perhaps it will be to late to reape any comfort or consolation therby. Wherefore (deare brother) that which perforce thou must do in time to come, and that perchance to thy greater damnation (I meane to enter into consideration of thine owne estate) do the same now willingly to thy comforte and merit, for preparing the way to thy saluation.

Ephes. 5.

Preuent the day, and redeeme the tyme according to *S. Pauls* wise counsell: run not headlong with the world to perdition, stay some time, as holy *Jeremy* admonisheth thee, and say to thy selfe, What do I? whither do I go? what course hold I? what shall be my end? take some tyme from thy pleasures, and from the company of thy delighrful friendes to do this, although it be with some losse of pastime and recreation: for I assure thee it will recompence it selfe in the end, & make thee merry, whē thy laughing friends shall perchāce weep.

Jerem. 7.

33. To which effect, and for thy better helpe in this matter, I haue thought good to lay downe the seuerall considerations following:

ag: the scope and argument of all which may be reduced to two heads mentioned by good S. Augustine, when he so earnestly asked of God in his deuout prayers, *ut cognoscam te, & cognoscam me*, that I may know thee (O Lord) and that I may know my selfe. Of the knowledge of God, Christ our Sauour said vnto his Father in great seruour of spirit, *This is life querlasting, that men know thee which art only true God, and Iesus Christ whom thou hast sent.* Which is as much to say, as to know God and Christian religion. And out of this knowledge of God (if once it be truly had) ensueth presently the knowledge of our selues also. For as in Philosophy the knowledge of one contrary, bringeth in the knowledge of the other: so here the right knowledge of Almighty God, and of his most eminent perfections, doth lead vs, as it were, by the hand to know our selues, our basenesse and frayle infirmities.

August 1.
3. confess.
cap. 7.

Iohn. 17.

34. Gods nature and essence we cannot know in this life; but the only meanes to know God here, is to know his attributes and perfections, that is to say, to know his maiesty, to know his mercy, to know his iustice, to know his iudgments, to know his hatred to synne, his fauour to the good, his benefites & promisses to all; his grace, his threats, his wayes, his commandementes, his dealing towards other men before vs, his will what he would haue vs to do, to what end he created vs, why he placed vs in this world; what we are bound to do, what helpes we haue for the same, what lets and impediments we ought to auoyd, and the like: all which thinges the

The way
to know
God in
this life.

confi-

considerations following do set before our eyes, and consequently they do teach vs to know God, and our selues aright. Read therfore (deare brother) with attention, and remember the wordes that God vseth to vs

Psal. 45. all, *Vacate & uidete quoniam Ego sum Deus*: Take leasure, and consider that I am God. It must not be done in hast, nor as the fashion is, for curiosity, to read three or foure leaues or lynes in one place, and so in another, and be weary, and cast of the booke, and returne to tryfles agayne: but it must be done with such serious attention, leasure, and application as appertayneth to so great a businesse, which in truth is the weightyest that possibly vnder heauen may be taken in hand. It is the businesse wherof Christ meant especially, when he sayd:

Luc. 10. *Vnum est necessarium*, one only thing is necessary. For that all other thinges in this world are but tryfles to this, and this alone of it selfe, of more importance then they all put together. Remember, that if it were a temporall matter but of a thousand pounds rent by the year, how attentiuely wouldest thou be in examining and reading ouer thy writings, & euidences for the same, but this concerneth thy life or death euerlasting, and therfore of much greater importance.

Gods
matters
must be
thought
vpon lea-
surely.

OF THE
FINALL END, AND CAUSE

for which man was created by God, & placed in this world. And of the obligation he hath thereby, to the affayre for which he came hyther.

CHAP. II.

BY the Chapter precedent I nothing doubt (gentle reader) but if thou haue seene and perused the same, thou remainest sufficiently informed of thy Creator. Now followeth it by order of good consequence, that we consider with some attention (for that it standeth vs much vpon) what intent and purpose God had in creating vs , and this world for our sakes, and in placing vs therein as Lords of the same. By the former considerations we haue learned, that as among other creatures nothing made it self, so nothing was made for it self , nor to serue it self alone. The heauens (we see) doe serue the ayre, the ayre serueth the earth, the earth serueth beastes , the beastes serue man; & then is the question, whom was man made to serue? For in him also, holdeth the former reason, that for so much as he was not made by himselfe ; it is not likely that he was made

A necessary consideration,

to

to serue him selfe only.

2. If we consult with the scriptures herin;
we find a generall sentence layd downe with-
out exception; *Vniuersa propter semetipsum op-*
eratus est Dominus. Our Lord hath made all
things for himself. And if all, then man like-
wise (no doubt) who is not the least part of
the rest which he hath made. And heerby it
commeth to passe, that man cannot be said to
be free, or at his owne appointment or dis-
position in this world, but obliged to per-
forme that thing, for which he was sent into
this habitation. Which point holy *Iob* decla-
reth plainly, in a certaine inuectiue that he
maketh against such men as were carelesse &
negligent in consideration of this affaire. *A*

Iob. 11. *vaine man* (sayth he) *is lifted up in pride; and*
thinketh himself to be borne as free, as the Colt of a
wilde asse. That is, he thinketh himself bound
to nothing, subiect to nothing, accomptable
for nothing that he doth in this life, but only
borne free, to passe his time in disporte and
pleasure, as a wilde colt in a desert, that hath
no Maister to tame him. Which in other
words the Wiseman vttereth thus: *He esteemeth*
this life of ours, for a play-game, and ther-
fore careth not how he liueth, or wherin he
spends and passes over the time. And this of
the man, whome the scripture calleth *Wayne.*

3. But now for the sober, wise, and dis-
creet, of whom it is written, *The way of life is*
upon the learned, to the end they may decline from
the lowest hell, they are farre from so great fol-
ly, as to imagine that no accompt shall be
demanded of our being in this world, for that
they

they haue read: That God shall bring into iudgement whatsoeuer is done for euery fault that is committed. And the Christian man knoweth further by the mouth and asseueration of his Saviour and Redeemer, that he shall be accountable for euery idle word that he misuttereth; and finally, there is no man that is eyther of reason, or conuersant in the writings and testament of his Creator, but remembreth wel, that among all other irritations, whereby the wicked man is sayd to prouoke Gods patience to indignation, none is more often repeated, or more grievously taken, then: That he *Psalm. 9.* *Matth. 12.* *Ecles. 11* *& 12.* *sayd in his hart, God will aske no account.*

4. With these men then alone, shall be my speech in this present Chapter, who haue a desire to discharge well this accompt. For attayning whereof (truly) I can giue them no better counsaile, instruction, or aduise, then to doe in this case, as a good merchants factor is wont to doe, when he arriueth in forrayne Countries, or as a souldiar, or Captaine sent by his Prince to some great exployre, is accustomed, when he commeth to the place appointed: that is, to weigh and consider deeply, for what cause he came thither? Why and for what he was sent? to what end? What to attempt? what to prosecute, what to performe? what shall be expected and required at his hands upon his returne by him that sent him thither? For these cogitations (no doubt) shall stirre him vp to attend to that, for which he came, and not to imploy his tyme in impertinent affayres. The lyke would I counsaile a Christian to put in yre, concerning the case proposed,

posed, and to demaund of himselfe, between God, and his conscience, why, and wherefore, and to what end, he was created; and sent hyther into this world? what to doe wherein to bestow his dayes? what to learne what to execute, and the lyke? And then in all he fynd, that for no other cause, matter; or end was he created and placed heere, but only to serue God in this life, and by that seruice, to gayne heauen and saluation in the lyfe to come. This was the condition of our creation vpon earth, as Moyses well expresseth.

Gen. 15. that we should be a holy people to serue our God: and

Deuter. 4. this was the consideration of our redeeming foretold by Zacharie before we were yet redeemed: That we being deliuered forth of the hands

Luc. 1. of our enemies should serue God in holines and righteousness, all the dayes of our life.

5. Of this consideration doe ensue two consequences to be obserued. Whereof the first is, that seeing our end, and finall cause of being in this world, is to serue God; & therefore by to worke our owne saluation: whatbeuer thing we doe, or bestow our tyme in; which eyther is contrary or impertinent, or not profitable to this end (though it were to gayne Kingdomes) it is but vanity and lost labour, & such as will turne vs in tyme to grieve and repentance (if we change not our course): for that it is not the matter for which we came into this life, nor whereof we shalbe demanded an accompt, except it be to receyue indgement and punishment for the same.

6. Secondly it followeth of the same consideration, that seeing our only businesse and

affaires

affayre in this world ; is to serue our Maker, and saue our owne soules ; and that all other earthly creatures are but here to serue our vse to that only end, we should for our partes be indifferent to all these creatures , as to riches or pouerty , to health or sicknes , to honour or contempt , to lide learning or much learning; and we should desire only so much or little of either of them, as were best for vs to the attainment of our said end , and But pretended , which is the seruice of God and the weale of our soules. For whosoever desireth, seeketh, loueth, or vseth these creatures, more then for this, be they what they will , cyther riches, honours, health, dignity, promotion, children, kinred, or the like, runneth from his end for which he came hither.

7. By this then, may a carefull Christian take some scanteling of his owne estate with God, and make a coniecture whether he be in the right way, or no. For if he attend only or principally to this end, for which he was sent hither: if his cares, cogitations, studies, endeavours, labours, talke, conuerlation, and other his actions, doe runne vpon this matter, and that he careth no more for other commodities of this world , then they are necessary or profitable vnto him for this end: If his dayes and life be spent in this study of the seruice of God , and procuring his owne salvation in carefulnes, feare, and trembling, as the Apostle aduiseh him, then is he (doubtles) a most happy and blessed man , and runneth a right course, and shall at length attaine to the blessed kingdome or felicity which he expecteth.

The 2.
consequence.

A right
course.

Philip. 2 2

The
wrong
course of
the world

8. But if he find himselfe in a contrary current, that is, not to attend indeed to this matter for which only he was sent hither, nor to haue in his hart and study this seruice of God and gayning heauen, but rather some other vanity of the world, as promotiō, wealth, pleasure, sumptuous apparrell, gorgeous buildings, beauty, fauour of Princes, aduancement of children or family, or any other thing els, that appertaineth not vnto this end: if he spend his tyme about these trifles, hauing his cares and cogitations, his talke & delight, more in these things, then about the other great busines of gayning Gods eternall kingdom, for which he was created & placed in this world: Then is he (I assure him) in a perillous way, leading directly to perdition, except he alter and change his course. For most certaine it is, that whosoever shall not attend vnto the seruice he came for, shall neuer attaine the reward assigned, and promised to that seruice.

Matth. 7.
20. & 22.
Luc. 13.

9. And hence now is opened the reason of so vniuersall a perdition of mankind, & of so huge a deluge of soules, as is insinuated by Christ our Saviour when he denounceth, that few are saved, and that the way to ruyne and perdition is wyde, & many walked that way, but that straite and narrow was the gate to saluation, and few did enter therby: The reason (I say) hereof is euident by this our discourse, for that of thousandes that liue in the world abroad, scarce one is seene to make any accompt of that busines, which of all other, is the chiefe and principall. For prooffe whereof, consider I pray you, the multitude of all
sorts

sorte of people vpon earth, and see what their traffique and negotiation is? See whether they treate this affaire or no? see wherein their care, and study, and cogitation consisteth? How many thousandes finde you in Christendome, who spend not one houre of foure and twenty, nor one halfe day of forty, in the cruce of God, or busines of their soule? How infinite haue you, that breake their braines about worldly commodities, and how few that are troubled with this other cogitation? how many find tyme to eate, drinke, sleepe, disport, decke and trimme themselues to the view of others; and yet haue no tyme to bestow in this greatest busines of all other busines? How many passe ouer whole dayes, weekes, moneths, and yeares, (and finally their whole liues) in hauking, hunting, and other pastimes, without regard of this important affaire? how many miserable women haue you in the world, that spend more dayes in one yeare in pricking vp their apparell and adorning their carcasse, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the end? what will they doe or say at the day of accompt? what excuse will they alleage? what way will they turne them? how will they admire their owne folly.

A compa

10. If the merchants-factour, which I mentioned before, after many yeares spent in forraine countries vpon his Maisters expenses, should returne at length, and gyue vp his accompts of so much tyme and money spent in singing, so much in dauncing, so much in

rison expressing the vanities of our occupations.

courting: who would not laugh at so fond a reckoning? but being further demanded of his maister, what tyme he had bestowed vpon the merchandise & affaires for which he was sent? if the man should answere, that he had not leasure to think vpon that thing, for the great occupation which he had in the other: who would not esteeme him worthy of all punishment and confusion? And much more thame and confusion (no doubt) shall they sustaine at the last dreadfull day, in the face and presence of God and all his Angels, who being sent into this world, to traffique so rich a merchandise, as is the kingdome of heauen, haue neglected the same, and haue bestowed their studies, vpon the most vaine tryfles and follies of this world, without cogitation or care of the other.

Psal. 4.

Ierem. 2.

11. O ye children of *Adam* (sayth the spirit of God) why loue you so vanity, & seeke after lies? Why leaue you the fountaine, and seeke after cisternes? If a golden Game of inestimable value, should be proposed to such as would runne and could winne the same, & when the course or race were begunne, if some should step asyde and follow flies or fethers that passed in the ayre, without regarde of the price and goale proposed: who would not meruayle and take pittv of their folly? Euen so is it with men of this world, if we beleeue S. Paul, who affirmeth: that we are all placed together in a course or race, and that heauen is propounded vnto vs for the game or price. But euery man (sayth he) arriueth not thither, and why? For that most men doe step asyde
and

3. Cor. 9.

and leaue the marke . Most men doe runne awry , and do follow fethers vp and downe in the ayre , most men do pursue vanities , and do weary themselves out in the pursute thereof , vntill they can neyther runne , nor goe , nor moue their limmes any further , and then for the most part , it is to late to amend their folly . Will you heare the lamentations of such vnfortunate men ? These are their owne wordes recorded by scripture . *We are wearied out in the way of iniquity and perdition ; and the way of God we haue not knowne . What profit haue we receiued of all our pompe and pride , and vaunting riches ? What good haue they done vs ? They are now past away as a shadow , and as a messenger that rydeth in post , and we are consumed in our owne iniquity .* Sap. 5.

12. This is the lamentable complaint at length of such as ranne awry and followed a wrong course in their actiōs of this lyfe . These are they , who pursued riches , honour , pompe , and like vanities , and forgate the busines for which they were sent . These are they , who were esteemed happy men in this world , and thought to runne a most fortunate course , in that the heaped much riches together , aduanced themselves and their families to great dignities , became gorgeous , and glorious , and dreadfull to others , and finally obayne whatsoeuer their lust and concupiscence desired . This made them seeme blessed to earthly cogitations , and the way wherein they ranne to be most prosperous and happy . And I make no doubt (by experience of these our tymes) but they had admirers and enuiers in great abundance , who burned in desire to obayne the

The fond iudgmēt of the world .

the same course. And yet when I heare their complaint in this place and their owne confession wherein they say expressly : *we senselous men did erre from the way of truth* : when I consider also the addition of scripture, *Talia dixerunt in inferno*, they spake these thinges , when they were in hell ; I cannot but esteeme their course for most miserable , and condemne wholly the iudgement of flesh in this affaire.

Sap. 5.

Psal. 10.

Gal. 6.

A compa-
rison ex-
pressing
our grief
in the end
for our
running
a wronge
course .

13. Wherefore (my brother) if thou be wise, yield not to this deceit of worldly lippes & tongues, that vse to blesse & sanctify such as are in most daunger and nearest to perdition. Leane rather to the sincere counsell of *S. Paul*, who willeth thee to examine vprightly thy owne works & wayes, and so to iudge of thy selfe without deceit . If thou walke the way of Babylon, most certaine it is, that thou shalt neuer arriue at the gates of *Hierusalem*, except thou change thy course. Oh (my brother) what a griefe will it be vnto thee , when after long labour and much toyle, thou shalt find thy selfe to haue gone awry ? If a man had trauailed but one whole day, and therby made weary, should vnderstand at night , that all his labour were lost , and that his whole iourney was out of the way; it would be a maruelous affliction vnto him (no doubt) albeit no other inconuenience were therein, but only the losse of that dayes trauaile, which yet might be recouered and recompenced in the next. But if besides this , his busines were great; if it lay vpon his life to be at the place whither he goeth, at a certaine houre; if the losse of his way were irrecoverable, if the punishment of his
error

error must be death and confusion, and himself were so weary that he could stirre no one foot further : imagine then , what a grieuous message this would be vnto him, to heare one say: Sir, you haue runne amisse, and haue ridden wholly besides your way ?

14. So then will it be vnto thee (my soule) The
at the day of death and separation from my misery of
body , if in this life thou attend not to thy a soule
saluation for which thou wert created , but that hath
thalt passe ouer thy dayes in following of v- gone a-
nities. Thou shalt find thy self astray at the wry at
end of thy iourney ; thou shalt find thy self the last
weary, and inforced to say with those miserable day .
damned spirites : *I haue walked hard and Sap. 5.*
raggy wayes to no purpose, for that indeed the
way of wickednes is full of thornes and stones,
though in shew it be couered with fayre
grasse and many flowers . Thou shalt find at
that day , that thou hast lost thy labour, lost
thy tyme , lost all opportunity of thy owne
commodity . Thou shalt find thy error to be
irrecouerable, thy danger vnauoydable , thy
punishment insupportable , and thy griefe, &
sorrow , and calamity inconsolable .

*The second Part of this Chapter, treating the
same argument by some examples.*

15. **H**E that could behold and feele the inward cogitations of a worldly mans hart at that last instant, after all his

honours and pleasures past; no doubt, but he should find him of another iudgement & opinion in things, then he was in the ruffe & heate of his ioylity. He doth well perceyue then, the fondnes of those trifles which he followed in this life, albeit it were to make him selfe a Monarch. If a man did know the cogitations

Alexanders, that *Alexander the Great* had, when of poysoners, and he came to dye, after all his victories and incredible prosperity; if we knew the thoughts of *Iulius Caesar* at the day of his murder in the Senate house after the conquest of all his enemies, and subiection of the whole world to his owne only obedience, we should well perceyue, that they tooke litle pleasure (though *Pagans*) in the wayes they had walked, notwithstanding they were esteemed most prosperous and happy by men of this world, whilst they florished and followed their vayne courses of ambition, and oppression of others.

Iosep. l. 14 16. *Iosephus* the Jew recompteth two very rare examples of humane felicity, in two of his countrymen, to wit, *Herod* the first, and *Agrippa* his nephew: wherof the one by *Antony* the Triumvir, and the other by *Caligula* the Emperour (both of them being otherwise but priuate gentleman, and in great pouerty and misery when they fled to *Rome*) were exalted vpon the suddayne to vnexpected great fortune, and made rich Monarches and glorious potentats. They were indued (at seuerall tymes) with the kingdome and crowne of Iury, and that in such ample sort, as neuer any of that Nation after them had the like. For which cause they are called in the Hebrew story, for

disting-

distinctions sake , Herod the Great, and Agrippa the great . They ruled and commaunded only of all in their dayes : they wanted neyther siluer Agrippa nor gold , nor pleasures ; nor pastimes , nor his fortune , friends , nor flatterers . And besides all these he , Herod , gyfts of fortune , they abounded also in ornaments and excellency of body and wit . And all this was increased and made the more admirable by reason of their base & low estate before , in respect whereof their present fortune was esteemed for a perfect patterne of most absolute felicity . as Ioseph sayth l . 18

17. This they enjoyed for a certayne space , and to assure themselves of the continuance ; they bent all their cares , cogitations , and studies , to please the humours of the Roman Emperours , as their Gods & authours of all their prosperity and felicity vpon earth . In respect of whose fauours (as Iosephus noteth) they cared lile to violate their owne religion of the Iewes , or any thing els that was most Sacred . And this (forsooth) was esteemed of many a most wise , politique , prosperous , and happy sonne to course . But what was the end and consummation of their race ?

18. First , Herod fell sick of such an incurable & loathsome disease , & was tormented in the same with so many terrours , & horrible accusations of his conscience ; as he pronounced himself to be the most miserable afflicted creature that euer liued , & so calling one day for a knife to pare an apple , would needs haue murdered himself with the same , if his arme had not byn stayed by one that stood by . And for Agrippa , Iosephus reporteth , how that vpo a certaine day

which leem .

which he kept festiual in *Cæsarea*, for the honour of *Claudius* the Romⁱ Emperour, when he was in his most extreme pompe and ioylity, in the middst of all his Peeres, and Damosels, coming forth at an houre appointed (all glittering in gold and siluer) to make an oration vnto the people, his voyce, gesture, countenance, and apparell so pleased; as the people began to crye (being sollicitated thereunto by some flaterers) *that it was the voyce of God, and not of man*: wherein *Agrippa* taking pleasure and delectation, was stricken presently from heauen, with a most horrible putrefaction of all his body, whereof he dyed, repeating only to his friends these words, in the middest of his torments: *Behold yee me, that doe seeme to you a God, how miserably I am enforced to depart from you all.*

19. Now then, would I demaund of these two so fortunate men, who laying asyde all care of God and religion, did follow the pre-ferments of this world so freshly, and obtayned the same so luckily: how they liked of this their course and race in the end? Truly, I doubt not, but if they were heere to answer for themselves; they would assure vs, that one houre rightly bestowed in the seruice of God, and of their saluation, would more haue comforted them at that last instant, then all their labours and toyles which they tooke in their liues, for pleasing of Emperours and gathering the grace and good liking of mortall men. I would aske of that famous *Antiochus*, surnamed *Mithridates*, after all his warres, toyles, turmoyles, & vastation both of Egypt, Syria, and Hierusalem,

tem, what feeling he was of, concerning his former courses, who calling all his friends a little before his death, he vsed that exclamation which the Scripture recounteth: *In quam tribulationem deueni, & in quos fluctus tristitie!* Into how great tribulation am I come, & into what floudes of sorrow am I fallen!

*Macha. 2.
1. cap. 6.*

10. I would aske also Herod the great, of a meane man made King, what feeling he had when for grieve and desperation, he cursed the tyme, that euer he was borne, and would willingly haue slaine himselfe, if he might haue been permitted? But what need we looke so long vpon the examples of externes or infidels in this behalfe, seeing that euen among Christian men also, that haue farre better directions for their course of lyfe then these other eyther Iew or Gentile haue, are seene daily so great errors committed, and acknowledged also by themselues at their last vpit.or, as may deeply moue the hearers to compassio and to prouidence in like manner for the tyme to come, if they be not on their owne behalfe. And in this point some of vs that haue often occasion to deale in like affayres, and to whose lot it falleth to be present with many at their last passage, can well testify of the repentance, and sorrow, the griefes and gripes of hart which many suffer at that houre, especially great men, for the wrong courses held by them in their liues past, they being euen now ready to giue a most strict and seuerer accompt before their maker, and iust iudge, & thereby to receyue the sentence of damnation or saluation.

Examp^{ls}
amongst
Christians

The com
plaint of
some at
their
death.

21. O my good ghostly father (saith one) if God giue me longer lyfe, you shall see, that I will take another course: Oh beast that I am sayth another, what race haue I runne? what pathes haue I troden? what haue I done in this lyfe worthy a Christian man? now doe I see playnely the vanity of my wayes, the errors of my actions, the folly of my labours, the fury of my passions, the lewdnesse of my lustes; and that I haue runne quite awry; If it may please God to let mee escape but this tyme, you shall see what a wonderful change I will make. And oftentimes it falleth out, that he is no sooner recovered, but all this is forgotten, as though he had neuer byn sicke at all, or euer purposed to amend his life or manners, and he falleth to as vayne courses as euer before, vntill he be taken by the legge agayne, and then he returneth to his former good purposes. And this is our infirmity and misery, as also the fatherly mercy of almighty God with vs, to bring vs to these good purposes of rectifying our courses before we passe out of this world. For that this very acknowledging of the errors thereof, with hartty sorrow, though we neuer come to performe our promises, is of singular importance: but woe be to him, that neuer seeth his wrong course before he be in the next world, where good purposes can neyther be made, nor accepted, nor changes be thought vpon, for then it is to late. The reason heerof is, because (according to the wise-
Eccles. 11. mans saying: *In quocunque loco ceciderit lignum, ibi erit;* to what side soeuer the tree falleth, there

there shall it ly) that after the passage of this life, there followeth no place or tyme, to merit or satisfaction.

22. I could alleadg many examples, euen out of our owne country, and of those that were held most happy in their dayes for humane felicity, who after a long race runne therin, tooke little comfort therof in the end; courses although otherwise we cannot condemne them for very euill Princes, according to the measure of such States in mens eyes: only we know, that seing themselues neere to death, they would haue beene right glad to haue held other courtes in their health. And in none was this scene more, then in the head and fountaine of all our Princes since the Conquest, to wit, the Conquerour himselfe, who after a long and laboursome toyle of fortunes, still tending to worldly greatnesse, and prosperitie: at length seing himselfe neere death, and exceedingly terrified with the cogitation therof, exclaimed pittifully against the vanity of his former courses, and laboursome vanities, vttering amongst other, these wordes, as in our Chronicles they are registred. Being loaden with many and grievous synnes, I do tremble, and being ready to be taken by and by to the terrible examination of Almighty God, I know not what to do: for I haue bene brought vp in warres euen from my childhood, and haue borne armes from eyght yeares old, whereby I remayne greatly polluted with the effusion of much blood: and I can by no meanes number the euils I haue committed for these threescore and foure yeares,

yeares . wherein I haue lyued in this trouble-
some lyfe, for the which I am constrained now
without stay , to render account to my iust
iudge, &c.

23. Thus this noble and victorious Prince
spake and thought in that houre of his neer-
nes to death : and by this and many other like
speeches which he vttered with teares and
griefe of hart , of his mislike at that houre of
the former course of his lyfe past (notwithstanding
it was esteemed by other men for
happy) and by his most earnest request to the
Clergymen there present to be intercessours
to God for him, we may easily ghesse , how
glad he would haue beene at that instant to
haue directed many of his former actions af-
ter another manner. But few Princes euer
finde men in their prosperity that dare giue
them the best directions for their soules ,
and fewer are there which will accept thereof
when it is giuen .

24. I might alledge to like effect the pit-
tyfull plight wherein the noble King Henry the
3. found himselfe at his death . And the la-
mentable complayntes of wrong courses ac-
knowledged by K. Richard the 2. and King
Edward Edward the 2. not long before their disastrous
ends . The wordes also of King Henry the 4.
on his death-bed reported by our Chronicles
Henry 4. and knowne , when he sayd vnto his Sonne,
that he sore repented him , that euer he char-
ged himselfe with the crowne of England. As
also the like wordes of King Edward the 4.
standing in like case and neernesse to death ,
when he told his friends , that if he could as
well

well haue foreseene thinges, as now to his more paine then pleasure, he had proued them, he would neuer haue wonne the courtesie of mens knees with the losse of so many heades. All which wordes and speeches at the last day, euen of those that were accounted happy, and to follow most fortunate courses, do well declare the great difference of iudgment and vnderstanding at that last day, from that which is in the heat and prosperity of our liues.

25. Vse then (O Christian) vse this experience to thy commoditie: vse it to thy instruction; vse it to thy forwarning. That which they are now, thou shalt be shortly; and of all follies it is the greatest, not to profit, or flee daungers by the example of others. The difference betweene a wise man and a foole, is, that the one prouideth for a mischiefe while tyme serueth, and the other would doe, when it is to late. If thou mightest feele now the state and case wherein thy poore hatt shalbe at the last day, for neglecting the thing that of all other it should haue studied and thought vpon most, thou wouldest take from thy meate and sleepe, and other necessities to repaire that is past. Hytherto thou hast time to reforme thy course, if thou please, which is no small benefite, if all were knowen. For in this sense (no doubt) is it most true, which the wise-man sayth; that better it is to be a lyuing dogge, then a dead Lion. For that, while the tyme of this life endureth, all thinges amisse may easily be amended. But the dreadful night of death will ouertake thee shortly, and

Syr Tho.
More in
the life of
Richard
the third.

Sincere
and pro-
fitable
counsel.

Eccles. 19.

Iob. 9.

Q

then

then shall there be no more space of reformation.

26. Oh, that men would be wise and foresee things to come, sayth one Prophet. The greatest wisdom in the world (deare brother) is, to looke and attend to our owne salvation. For as the scripture sayth most truly;
- Deut. 32.** *He is a wiseman indeed, that is wise to his owne soule.* And of this wisdom it is written in the very same booke, as spoken by herself: *In mee*
- Eccles. 37.** *is the grace of all life and truth, and in mee is the hope of all life and vertue.* In morall actions and humane wisdom, we see that the first & chiefest circumstance is to regard well, & consider the end. And how then doe we omit the same, in this great affaire of the kingdome of heauen? If our end be heauen, what meane we so much to affect our selues to earth? if our end be God? why seeke we so greedily the worldly fauour of men? if our end be the saluation and eternitie of our soule? why doe we follow vanities, and temporallities of this life? *why spend ye your money, and not in bread?*
- Isa. 55.** sayth God by *Esay*: *why bestow ye your labour in things that will not yeld you saturity?* If our inheritance be, that we should raigne as kinges, why
- 1. Thes. 2.** put we our selues in such slavery of creatures? if our birth allow vs to feed of bread in our Fathers house, why delight we in huskes prouided for the swine?
- Luc. 15.** But (alas) we may say with the wiseman in scripture: *Fascinatio nugaritatis obscurat bona.* The bewitching of worldly trifles doth obscure and hyde from vs the things that are good & behouefull for our soules. O most daun-

Dangerous enchantment! But what? that this
excuse vs? no truly: for the same spirit of God
hath left recorded: *Populus non intelligens vapu-*
labit. The people that vnderstandeth not shall be
beaten for it. And another prophet to the same
effect pronounceth: *This people is not wise, and*
therefore he that made them, shall not pardon them,
neither shall he that created them take mercy vpon
them. It is written of fooles: *ventum seminabunt*
et turbinem metent. They shall sow & cast their
seed vpon the windes, and shall receyue for
their haruest nothing els but a storme or tem-
pest. Whereby is signified, that they shall not
only cast away and leese their labours, but al-
so to be punished and chastened for the same.

ose 4:

Isa. 37:

ose. 8:

28. Consider then I beseech thee (my
deare brother) attentiuely, what thou wilt do
or say, when thy Lord shall come at the last day
and aske thee an account of all thy labours,
actions, and tyme spent in this lyfe? when he
shall require a reckoning of his taléts lent vn-
to thee? when he shall say, as he sayd to the
Farmer or Steward in the Gospell: *Redde ra-*
tionem villicationis tue: Giue account of thy
Stewardship, and charge committed vnto
thee? What wilt thou say, when he shall e-
xamine, and weigh, and try thy doings, as
gold is examined and tried in the fornace, that
is, what end they had? whereto they were ap-
plied? to what glory of God? to what profit
of thy soule? what measure, and weyght, and
substance they beare? Baltazar King of Ba-
bylon sitting at his banquet merry vpon a ty-
ne, espyed suddaynely certayne singars with-
out a hand, that wrote in the wall right ouer

Math. 25

Luc. 16,

A rare
chance
happened to
Baltazar
King of
Babylon.
Dan. 5.

agaynst his table, these three Hebrue wordes,
Mane, thekel, Phares, Which three words *Daniel* interpreted in three sentences to *Baltazar*,
in this manner: *Mane*, God hath numbred thee
(*Baltazar*) and thy kingdome: *Thekel*, he hath
weyghed thee in the Goldsmiths balance, and
thou art found to light: *Phares*, for this cause,
hath he deuided from thee thy Kingdome,
and hath giuen the same to the *Medes and Persians*.

29. O, that these three golden and most
significant wordes, engraueu by the Angell vpon
Baltazars wall, were registred vpon euery
dore and post in Christendome, or rather im-
printed in the hart of ech Christian; especial-
ly the two first, that import the numbring and
weighing of all our actions, and that, in the
weights and ballance of the Goldsmith, where
euery grayne is espyed that wanteth. And
Baltazars actions, that was a Gentile, were to
be examined in so nice, and delicate payre of
ballance for their triall; and if he had so seuer
a sentece pronouced vpon him, that he should
be deuided from life and kingdome (as he was
the same night following) *Quia inuentus est me-
nus habens*, for that he was found to haue lesse
weight in him, then he should haue; what
shall we thinke of our selues that are Christi-
ans, of whome it is written aboue all others
Sopho. 1. I will search the finnes of Ierusalem with a candle.
What shall we expect, that haue not one
lesse weight then we should haue, but no
weight at all, in the most of our actions? what
may such men (I say) expect, but onely the
most terrible threat of diuision, and cutting

of, denounced vnto Baltazar (or rather worfe, if worfe may be) that is, to be deuided from God and his Angells, from participation with our Sauour, from communion of Saints; from hope of our inheritance; from our portion celestiall, and life euerlasting; according to the expresse declaration made heerof by Christ himselfe in these wordes, to the negligent seruant: *The Lord of such a seruant shall come at a day when he hopeth not, and at an house that he knoweth not; and shall deuide him out, and asigne his part with hypocrites, where shall be weeping and gnashing of teeth.* Math. 24

30. Wherefore (deare brother) to conclude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onely exhort thee (as the Apostle doth) not to conformance thy selfe to the common error of worldly men, that lea-
The conclusion.
Rom. 12 2
 deth to perdition. Fall at length to some reckoning and account with thy lyfe, and see where thou standest, and whither thou goest. If hitherto thou haue wandred & gone astray, be sory for the tyme lost, but passe no further. If hitherto thou haue not considered the weyghtnesse of this affayre, serue thy selfe of this admonition, and remember that it is written, That a wiseman profiteth by euery occasion. Esteeme thy resolution in this one
Prov. 9 1
 poynt, the chiefest menage that euer shall passe through thy handes in this world, albeit thou wert a Monarch & Ruler of ten thousand worlds togearher. And finally, I will end with the very same words, wherewith the wiseman coccludeth his whole book, *Dawn time, & man-*

data eius obserua ; hac est enim omnis homo . Feare God , and obserue his commaundements, for this is euery man . As if he had sayd , in this doth all and euery man consist: his end, his beginning , his lyfe , and cause of being , that he feare God, and direct his actions to the obseruance of his commaundements ; for that without this , he is no man in effect , seeing that he looseth all benefit , both of his name , nature , redemption , and creation .

HOW

HOW
THE END WHEREVNTO
man was created, may be achieved
by vs: and the duties belonging
thereunto.

*With a declaration of the two generall partes
wherunto all those duties may be reduced,
which are, beliefe and life, sayth
and good-workes.*

CHAP. III.



AS in humane learning and sciences of this world, after declaration made of th'end wherunto they tend, and are directed, the next point is, to declare the meanes wherby that end may be obtayned: so much more, in this diuine and heavenly doctrine of Christian religion, which concerneth our soule and eueralting saluation. For that we haue shewed before, the finall end for which man was created and placed in this world was, and is, that he should employ himselfe in the seruice of God, and thereby gaine eueralting glory, & felicity to himselfe in the next lyfe; it followeth by order of good consequence, that we should treat in this place, how a man may attayne the fruite of this doctrine: that is to

The
points of
this
Chapter.

say, how he may come to be a true seruant of God, and what duties are necessarily to be performed for the same; as also how he may examine or make triall of himself, whether he be so indeed or not. Which examination (to speake in brieft) consisteth principally in the consideration of these two general points or heades, whereunto all other particularities may be reduced, to wit, sayth and workes, belife and life, that is to say, first; whether he belieue vnfaignedly the total summe of documents and mysteries, left by Iesus and his disciples in the Catholique Church; and secondly, whether he performe in sincerity the rules and preceptes of life, prescribed vnto Christians by that doctrine, for direction of their workes and actions. So that, on these two mayne points of Christian duty, we are to bestowe our whole speech in this chapter.

The first
part con-
cerning
beliefe.

1. *AND FOR THE FIRST*, how to examine the truth of our beliefe, it would be ouer tedious to lay downe euery particular way, that might be assigned for discussion therof: for that it would bring in the contention of all times, aswell ancient, as present, about controuerfies in Chrillian sayth, which hath bene impugned from age to age, by the seditious instruments of Christs infernall enemy. And therefore, as well in respect of the prolixity (wherof this place is not capable) as also for that of purpose I doe auoid all dealing with matters of controuerfisy, within the compasse of this worke: I meane only at this time, for the comfort of such as are already in the right way, and for some light to others,

others, who perhaps of simplicity may walke awry; to set downe with as great breuity as possibly may be, some few generall notes or obseruations, for their better help in this behalfe.

3. In which great affaire of our sayth and beliefe (wherin consisteth as well the ground and foundation of our eternall welfare, as also the fruite and entire vtility of Christs comming into this world) it is to be considered, that God could not of his infinite wisdom (forseeing all things, and times to come) nor euer would of his vnspeakable goodnes (desiring our saluation as he doth) leane vs in this life, without most sure, certaine, and cleare euidency in this matter: and consequently, we must imagine, that all our errours comitted herein (I meane in matters of sayth and beliefe among Christians) doe proceede rather of sinne, negligence, wilfulness, or inconsideration in our selues; then either of difficulties or doubtfulness in the meanes left vnto vs for discerning the same, or of the want of Gods holy assistance to that effect, if we would with humility accept therof.

4. This *Esay* made plaine, when he prophesied of this perspicuity; that is, of this most excellent priuiledge in Christian religion, so many hundred yeares before Christ was borne. For after, that in diuers chapters he had declared and foretold the glorious comming of Christ in signes & miracles, as also the multitude of Gentiles that should embrace his doctrine, together with the ioy and exultation of their conuersion: he for-

The matters of faith and beliefe easy amongst Christians

Isa. 35.
The direct holy way of the Catholique Church.

sheweth presently the wonderfull prouidence of God also, in prouiding for Christians so manifest a way of direction for their sayth & religion; as the most simple and vnlearned man in the world, should not be able (but of willfulnesse) to goe astray therein. His words are these, directed to the Gentiles. Take comfort and feare not: behold your God shall come and saue you. Then shall the eyes of the blinde be opened, and the eares of the deafe shalbe restored. And there shalbe a path and way: and it shalbe called THE HOLY WAY: and it shalbe vnto you so direct a way, as fooles shall not be able to erre therein. By which wordes we see, that among other rare benefits that Christes people were to receaue by his comming, this should be one, and not the least, that after his holy doctrine once published and receyued, it should not be easy for the weakeest in capacity or learning that might be (whom *Isay* heer noteth by the name of fooles) to runne awry in matters of their beliefe; so playne, cleere, and euident should the way for triall thereof be made.

Tit. 3.

Vide S. August.

tract 1. in epist Ioan. & lib. de vn. Eccles contra Petilian. cap. 34.

5. Heer-hence it is, that *S. Paul* pronounceth so peremptorily of a contentious and hereticall man: *That he is damned by the testimony of his owne iudgment or conscience*: For that he hath abandoned this common, direct, and publique way, which all men might see, and hath deuised particuler pathes & turnings to himselfe. Heer-hence it is, that the auncient Fathers of Christs primitiue Church, disputing against the same kind of people; defended alwayes, that their error was of malice & wilfull blindnesse, and not of ignorance; applying

ing

ing those wordes of prophesie vnto them: They
 that saw me, ranne of from me. That is, sayth S. Psalm. 30
Augustine, they which saw and beheld the Ca-
 tholike Church of Christ (which is the plaine *Concio. 2.*
 way denoted by *Isay*, and the most eminent *in Psalm.*
 mountayne described by *Daniel*, as also by *30.*
Isay himselfe in another place, and expounded
 by Christ in Saint *Matthewes* Ghospell:) this *Dan. 2.*
 Church (sayth he) wicked heretiks beholding *Isa. 2.*
 (for that no man can auoyd the sight thereof, *Matth. 3.*
 but he that most obstinately will shut his eyes:)
 yet for hatred and malice, doe they runne out
 of the same, and do rayse vp heresies & schis-
 mes agaynst the vnitie thereof.

6. Thus much sayth this holy Doctour: by
 whose discourse we may perceauce, that the
 playne and direct way mentioned by *Isay*,
 wherein no simple or ignorant man can erre,
 is the generall body of Christes visible Church
 vpon earth, planted by his Apostles through-
 out all countries and nations, and continuing
 by succession, vnto the worlds end. In which
 Church, whosoever remayneth, and belie-
 ueth all thinges that are taught therein; can-
 not possibly fall into errour of fayth. For that
 this Church or vniuersall body is guided by
 Christes spirit, who is the head thereof, and
 so no wayes subiect or within compasse of er-
 rour. For which cause, S. Paul nameth it, *The 1. Tim. 2.*
 pillar and firmament of truth. And the same *Aug. tract.*
 Church is so manifest and euident (and thalbe *1. in epist.*
 so to the worlds end, as the same learned Do-
 ctour, and other his equalls doe proue:) that *Ioan. Chri.*
 it is more easy to fynd it out, then it is to see *hom. 4. de*
 the Sunne or Moone, when it shineth brigh- *verb. Isa.*
Vidi Domi
test num.

test, or to behold the greatest hill or mountaine in the world. For as *S. Augustines* words are: Albeit particuler hilles in one countrey, may be vnknownen in another, as *Olympus* in Greece, may be vnknownen in Afrique, and the mountaine *Giddaba* of Afrique, may be vnknowne in Greece: yet (sayth this holy Father) a mountaine that passeth through-out all Countries, and filleth vp the whole world (as *Daniel* prophesied Christes Church should doe) cannot be but apparent to the sight of all men, and consequently must needs be knowne of all men, but only of such, as wilfully do that their eyes from sight therof.

Dan. 2.

Math. 5.
18. 20.

7. For declaration of which reason, argument, and discourse of holy Fathers (being also the discourse of Christ himself in the Ghospell, when he remitteth men to the visible Church, that is placed on a hill) it is to be noted, that in the time from Christes ascension, vntill the 13. yeare of *Nero's* raigne, who first of the Roman Emperors, beganne open persecution against the proceedings of Christians, and put to death *S. Peter* and *S. Paul*: In this time (I say) of toleration vnder the Roman Empire (which contained the space of 36. yeares) Christes Apostles & Disciples had preached & planted one vniforme Ghospell throughout all the world, as both by their Actes and Gestes recorded, as also by the peculiar testimony of *S. Paul* to the Romanes may appeare. Which thing being done most miraculously by the power and vertue of their Maister, and Bishops, Pastors, and other Gouvernors, being ordained in eue-

Rom. 1.

ry Church and Countrey, for guiding and directing the same by themselves & their Successors to the worlds end: this (I say) being once brought to passe, and the little stone that was cut out of a hill without hands, being now made a huge mountaine, that had spread it self ouer the whole face of the earth, according to *Daniels* prophesy: then those holy and sage Apostles for preuenting of all new doctrines, and false errors that might afterwards arise (as by reuelation from Iesus, they vnderstood there should doe many) most earnestly exhorted, and with all possible vehemency called vpon the people, to stand fast in the documents and traditions then receaued, to hold firmly the fayth and doctrine already deliuered, as a *Depositum* and treasure committed to be safely kept vntill the last day. And about all other things, they most diligently forewarned them to beware of new-fangled teachers, whome they called *Heretiques*, who should breake from the vnity of this vniuersall body, already made and knit together; and should deuise new glosses, expositions, and interpretations of Scripture; bring in new senses, doctrines, opinions and diuisions; to the renting of Gods Church and Citty now builded, and to the perdition of infinite soules.

8. For discerning of which kinde of most pernicious people (as *S. Augustine* and other holy Fathers do note) and for more perfect distinction betweene them and true Christians; the said Apostles inuented the name *Catholicke*, & set downe in their comon Creed, that

Dan. 2.

1. Cor. 16.

Gal. 5.

2. Thes. 2.

1. Tim. 6.

10.

2. Tim. 1.

Math. 7.

2. Tim. 2.

3. ad Rom.

Tit. 3.

1. Thes. 3.

1. Ioan. 7.

Apo. 2.

Ang. Eb.

de vera

Relig. c. 72

The first
inuentiō
of the
name Ca-
tholike.

See S.

Hierom.

cont. Luci-
ferian.

Vincent.

Lyrin lib.

cont. heres

Aug. cont.

epist. Man

that clause or article, I beleeue the holy Catholike Church. By which word Catholike (that signifieth vniuersall) they gaue to vnderstand to all posterity, that whatsoeuer doctrine or opinion should be raysed afterwarde among Christians, disagreeing from the generall consent, doctrine, & tradition of the vniuersall Church; was to be reputed as error and heresy, and vtterly to be reiected. And that the only anker, stay, and security of a Christian mans mynde in matters of beleeve for his saluation, was to be a Catholike, That is (as all auncient Fathers doe interpret the same) one, who laying aside all particuler opinions and imaginations both of himselfe and others, doth subiect his iudgement to the determination of Christs vniuersall, visible, and knowne Church vpon earth, embracing whatsoeuer that beleeueth, and abandoning whatsoeuer that Church reiecteth. And this is that playne, direct, sure, and infallible way among Christians, whereof we spake out of Isay and other Prophets and Saints of God before, wherein no man can erre, though neuer so simple, but only of wilfull and obdurate malice; which is declared in this manner following.

Why he
that lea-
neth to
the
Church,
cannot
be decea-
ued.

6. The Ghospell of Christ being once preached, and receyued vniiformely ouer all the world, and Churches of Christianity erected throughout all Countreys, Prouinces, & Nations in the Apostles tyme, as hath byn sayd: it is to be considered, that this vniuersal Church, body, or kingdome, so gathered, founded, & established, was to continue visibly, not for one or two ages, but vnto the worlds end. For

So it was fore-thewed and promised most perspicuously by *Daniel*, when he fore-telling the foure great Monarchies, that after should ensue, adioineth these euident words of the Church and kingdome of Christ: *In the dayes of these kingdomes, shall God raise vp a Celestiall kingdome, which shall endure for euer, without subuersion; and that kingdome shall not be deliuered ouer to any other people.* By which last words, as also by diuers promises of Christ himselfe in the Ghospel, we are acertayned, that the very same visible congregation, Church, Body, Common-weale, gouernment and kingdome, which was established by the Apostles in their tyme, shall endure and continue by succession of followers, vnto the worlds end: neyther should it passe ouer, or be deliuered to any other people, that is, no new teachers or later doctrines dissenting from the first, shall euer finally preuayle agaynst it. Which prophesy to haue byn fulfilled from that day vnto this, is made euident and most apparent, by the recordes of all ages; wherein, albeyt diuers errors and heresies haue sprong vp, and made great blustering and disturbance for a time: yet haue they byn repressed and beaten downe agayne by the same Church, and her visible Pillars, Pastours, and Doctors, in the end.

Dan. 2:

Matth. 16

v. 18.

10. For examples sake: in the first age there arose vp certayn seditious fellowes among the Jewes, making some contention about their syeuer ceremonies, as also did *Simon Magus*, *Nicolaus*, *Cerinthus*, *Ebion*, and *Melander*, that were heretiques. Agaynst whome (besides the Apostles) stood in defence of that which was published

No heretiques.
agaynst the Church.
Church.

blished before, their Disciples *S. Martialis*, *S. Dionysius Areopagita*, *Ignatius*, *Policarpus*, and others. In the second age, rose vp *Basilides*, *Cerdon*, *Marcion*, *Valentinus*, *Tacianus*, *Apelles*, *Montanus* and diuers others: against whome stood in the battayle, *Iustinus Martyr*, *Dionysius Bishop of Corinth*, *Irenaeus*, *Clemens Alexandrinus*, *Tertullian*, and their equalls. And so downward from age to age vnto our dayes, whatsoever hereby, or different opinion hath byn raysed contrary to the generall consent of this vniuersall body; it hath byn checked and controlled by the watchmen, Pastours and chiefe Gouvernours of this body. And finally hath byn condemned and anathematized by their generall assemblies, consent, and Councils, gathered from tyme to tyme, as occasions serued in all parts of the world. Whereby it is most manifest, that he, who relyeth vpon this generall consent of Christes Church in earth, and adhereth to nothing agaynst the iudgement of the same; cannot possibly erre in matters of beliefe, but walketh in that sure, secure, and infallible path, wherein *Isay* sayth: a very foole cannot goe amisse.

A secure
Way.

Isa. 35.

*Vincent.
Lyrin. lib.
cont. heres
cap. 25.*

11. Wherefore to conclude this first part of our present speach, concerning the triall of our fayth and beliefe: he that is a true *Catholique* and holdeth himselfe within the obedience of this generall & vniuersall Church, which hath descended by succession from Christ and his Apostles: that is (as old *Vincentius* sayd eleauen hundred yeares agoe, in his most excellent Treatise agaynst innouations of hereticks) he that loueth the Church and body of Iesus-

Iesus-Christ so much, as he preferreth nothing in the world before the Catholike and vniuersall doctrine thereof: not any priuate mans mans authority, loue, wit, or eloquence, not reasons of nature or pretence of scriptures, agaynst that which before him was belieued by all men: he that followeth vniuersality, antiquity, and consent in his beliefe; and standeth firmly to the sayth, which hath byn held from tyme to tyme in all places, in all seasons, by all, or the most part of Bishops, Priests, & Doctours in Christianity: he that can say with *S. Augustine*, that he truly followeth that vniuersall Church, which had her beginning by the entring in of Nations, got authority by miracles, was increased by charity, and established by continuance, which hath her succession of Bishops from the Chayre of Peter vntill our tyme: that Church, which is known in the world by the name of Catholike, not only to her friends, but also among her enemies, for that euen heretikes in cōmon speech doe terme her so, hauing no other meanes to distinguish themselves and their followers frō her but by calling them Reformers, Illuminates, vnspotted brethren, and such other names that are disseient from Catholikes.

12. He that protesteth with *S. Hierome*, that he doth abhorre all sectes and names of particuler men; as *Marcionistes*, *Montanistes*, *Hier. Dist. contr. Lucifer.* *Vilentinians*, & the like: that doth confesse sincerely with blessed *Cyprian*, that one Priest for the tyme, is to be obeyed by Gods ordinance, *Cypri. epist.* as iudge in Christes roome, by the vniuersall brother-hood of all Christianity: he that is
E modest,

Aug. contr. epist. Michael c. 4. & lib. de vera Relig. cap. 7.

Marke this reason of *S. Augustine*.

Hier. Dist. contr. Lucifer.
Cypri. epist.
55. ad *Corneli.*

Gal. 5.

Philip. 1.

Tit. 3.

Rom. 12.

Ephes. 4.

Heb. 13.

2. Cor. 10.

Matth. 18

Matth. 23

Ambros.

epist. 7. ad

Syricium.

Hieron. ad

Pamach.

epist. 65. in

fine.

Aug. serm.

181. de

serm.

modest, quiet, sober, voyd of contention, & obedient; as *S. Paul* describeth a true & good Catholike: he that is humble in his owne conceipt, and agreeing to humble things; firme in fayth, and not variable, nor delighted with new doctrines: he that can captivate his understanding to the obedience of Christ, which is to believe humbly such things, as Christ by his Church proposeth vnto him, albeyt his reason or sense should stand agaynst the same. And finally, he that can be content at Christes commaundement, to heare his Church in all things, without doubt or exception, and obey the Governours thereof, albeyt in life they should be Scribes and Pharisees; and consequently can say truly and sincerely, with the whole Colledge of Christs Apostles together, *Credo sanctam Ecclesiam Catholicam*, I doe believe the holy Catholike and vniuersall Church, and whatsoever that Church doth set forth. teach, hold, or believe: that man (no doubt) is in most sure case for matters of his fayth, and cannot possibly walke awry therein; but may thinke himselfe a good Christian for this first point, which is, for matters of believe.

The second Part of this Chapter, concerning good workes.

33. **T** Here followeth the second part of Christian profession, concerning life and manners; which is a matter of

so much more difficulty then the former, by
 how many more wayes a man may be decea- Two
 sed, and lead from vertuous life, then from causes of
 sincere sayth. Wherein there can be no com- heresies.
 parison at all, seeing the path of our beliete is
 so manifest (as hath byn shewed) that no man
 can erre therein, but of inexcusable willfull-
 nesse: Which willfulness in error and heresy,
 the holy Fathers of Christes primitiue Church
 did alwayes referre to two principall and ori- See S.
 ginall causes, that is, to pride or ouerweening Ang. lib. de
 in our owne conceyts, and to malice against vlt. cred
 our Superiours, for not giuing vs contentati- ep. 1. v.
 on in things that we desire. Of the first, doe not. 1. in
 proceed the deuising of new opinions, new ep. loan.
 glossing, expounding, and applying of Scri- Cyp. ep. 62
 ptures; the calling of holy write it self in que-
 stion; the contempt of auncient customes and
 traditions; the preferring of our iudgements
 before all others, eyther present or past; the
 debasing of holy Fathers, Priests, Prelats, Cou-
 nels, Ordinances, Constitutions, and all o-
 ther things, and proofes whatsoeuer, that stand
 not with our owne good-liking and appro-
 bation. Of the second fountayne, are deriued
 other qualites, conformable to that humour:
 as are, the denying of Iurisdiction and autho-
 rity in our Superiours; the contempt of Pre-
 lates; the exaggeration of the faults and de-
 fects of our Gouvernours; the impugnation of
 all Bishop-like dignity, or Ecclesiasticall emi- The do-
 nency, and especially of the Sea Apostolike, inges of
 whereunto appertayneth the correction of hereticks.
 such like offendours: And finally, for satisfy-
 ing this diuelish, and most pernicious veyne

of malice, those wicked reprobates doe incite and arme the people agaynst their spirituall pastors; they kindle factions against Gods anointed substitutes; they deuise a new Church a new forme of gouernment, a new kingdom, and Ecclesiastical Hierarchy vpon earth, whereby to bring men in doubt & staggering, what or whome to belieue, or whereunto to haue recourse in such difficultyes as doe arise.

14. These two maladies (I say) of Pride and Malice, haue byn the two causes of obstinate error in all heretiques from the beginning, as ful well noted that holy and auncient Bithop and martyr *S. Cyprian*, when he said so longe ago: These are the beginnings and originall causes of heretiques and wicked schismatiques: first, to please and like well of themselves; and then, being puffed vp with the swelling of pride, to contemne their Gouernours and Superiours. Thus do they abandoned and forsake the Church: thus do they erect a prophane Altar out of the Church, against the Church: Thus doe they breake the peace and vnity of Christ, and doe rebell against Gods holy ordination.

Many
causes of
euill life.

15. Now then, as these are the causes, either only or principal of erring in our beliefe, most facile and easy (as we see) to be discerned: so of going astray in life and manners, there are many more occasions, causes, ofspringes, and fountaines to be found: That is to say, so many in number, as we haue euill passions, inordinat appetites, wicked desires, or vnlawfull inclinations within our mynd, euery one wherof, is the cause oftentimes of

disordered life, and breach of Gods cōmandments. For which respect, there is much more set downe in Scripture, for exhortation to good life, then to direction of faith; for that the defect herein is more ordinary and easie, and more prouoked by our owne frailty, as also by the multitude of infinite temptations. Wherefore we read, that our Sauour Iesus in the very beginning of his preaching, straight after he was baprized, and had chosen vnto him *S. Peter* and *S. Andrew*, *Iames* and *Iohn*, and some other few disciples, went vp to the mountaine and there made his first most excellent, famous, and copious sermon, recited by *S. Matthew* in three whole chapters, wherein he talketh of nothing els, but of vertuous life, pouerty, meeknes, iustice, purity, sorrow for sinne, patience in suffering, contempt of riches, forgiuing of iniuries, fasting, prayer, pennance, entring by the strait gate, and finally, of perfection, holines, and integrity of conuerlation; and of the exact fulfilling of euery iote of Gods law & commandements.

The effect of Christes first sermon.

Matth. 5.

6. 7.

Matth. 5.

Ibid.

16. He assured his Disciples with great asseueration, that he came not to breake the law, but to fulfill the same; and consequently, whosoever should breake the least of his cōmandements, and should so teach men to doe; that is, should perseuere therein, without repentance, and so by his example draw other men to doe the like, should haue no place in the kingdome of heauen. Again, he exhorted them most earnestly to be lightes, & to thine by good workes, to all the world, and that except their iustice did exceed the iustice of

Scribes and Pharises (which was but ordinary and externall) they could not be saued. He told them plainly, they might not serue two maisters in this life, but either must forsake God, or abandon *Mammon* . He cried vnto them, *Attendite*, stand attent, and consider well your state and condition: and then againe, *seek to enter by the strait gate* . And lastly he concludeth, that the only triall of a good tree, is the good fruite which it yeldeth, without which fruite, let the tree be neuer so faire or pleasant to the eye, yet is it to be cut downe and burned: and that not every one who shall say or cry vnto him, *Lord, Lord* at the last day, should be saued, nor enter into the kingdome of heauen; but only such as did execute in deedes, the will & commandements of his Father in this life. For want wherof, he assurcth them, that many at that day, who had not only believed, but also done miracles in his name, should be denied, reiect-ed, and abandoned by him.

17. Which longe lesson of vertuous life, being the first that euer our Sauour gaue in publique to his Disciples then newly gathered together, as *S. Mathew* noteth (hauing treated very little of points of faith before, but only in generall, by some miracles and preaching, hauing shewed himself to be the true *Messias*:) doth sufficiently teach vs, that it is not inough to belieue in *Iesus*, and to make profession of his name and doctrine, except we conforme our liues and actions according to the prescript of his commaundements. For albeit in Christian religion, faith be the first and

Faith not
sufficient
without
workes .

and principall foundation, whereupon all the rest is to be stayed and grounded; yet as in other materiall buildings; after the foundation is layed, there remaineth the greatest labour, time, cost, cunning and diligence, to be bestowed vpon the framing and furnishing of other partes that must ensue: euen so in this celestiall edifice or building of our soule, hauing laid once the foundation and ground of true beliefe (which a Christian oftentimes dispatcheth in the space of one weekes learning) the rest of all our life, time, labour, and studies, is to be employed in the perfecting of our life and actions, and as it were, in raising vp the walles and other partes of our spirituall building, by the exercise of all vertues, & diligent obseruation of Gods commaundements. Without the which, our faith is to no more purpose or profit, then is a foundation without a building vpon it; or a stocke or tree that beareth no fruite. Which thing *S. Iames* expresseth most excellently in this fit similitude: *Euen as a body without a spirit is dead; so is faith without workes.*

18. Which necessary point of vertuous Anancie life, and obseruing Gods commaundements error of (for that certayne carnall and sensuall Christians in the Primitiue Church, euen yet when the Apostles themselues were aliue, would boue in no wise vnderstand aright, but for pleasing faith and their owne appetites, deuised vpon certayne workes. darke and hard speeches of *S. Paul*, that only fayth was sufficient to saue them:) *S. Augustine* and other ancient Fathers were of opinion, that not only these last words of *S. Iames*, and

the whole discourse which he maketh of this matter in that Chapter : but also both his, and all the other Apostles writings, set forth and published after *S. Pauls* Epistles, were principally to repress this most absurde and pernicious error. For declaration whereof, I will alledge only these wordes of *S. Augustine* following, expressely written in a booke for this purpose intituled, *Of sayth & good workes*. Thus then he beginneth.

*S. Austins
discourse*

*Aug. lib de
fide & o-
per. c. 14.*

Gal. 3.

1. Cor. 13.

Rom. 13.

19. For that this wicked opinion of only sayth, was sprong vp in the Apostles tyme, by ill vnderstanding of *S. Paul* : all the other Apostolicall epistles which ensue of *S. Peter*, *S. Iohn*, *S. Iames*, and *S. Iude*, were directed principally to this end, to proue withall vehemency, that sayth without good workes is nothing worth. Euen as indeed *S. Paul* himselfe did not define euery manner of sayth, whereby we belieue in God, but only meaneth that profitable and euangelicall faith, which hath workes annexed, proceeding of charity. And as for that sayth which is without workes, and yet seemeth to these men to be sufficient for their saluation : he protesteth, that it is so vnprofitable, as he doubteth not to say of himselfe ; *If I should haue all sayth, in such sort, as I were able to moue mountaynes, & yet had not Charity, I were nothing*. By which charity (no doubt) good life is meant, for that, as in another place it is sayd : *Charity is the fullfilling of all the law*. Wherefore *S. Peter* most evidently in his second Epistle, hauing exhorted men to holynes of life and manners, sheweth that certayne wicked persous tooke occasion by some obscure sentences of *S. Paul*,

to promise themselues security of saluation by onely sayth: which hard sentences, *S. Peter* 2. *Pet.* 31 affirmeth, that these miserable men peruer- ted to their owne destruction, as they did al- so other holy Scriptures, seeing that *S. Paul* was of the very same opinio n, that the other Apostles were, concerning lyfe euerlasting to be obtayned by none, but by such onely, as ioyned vertuous lyfe with their beliefe. But *S. Iames* of all other, is most vehement agaynst such, as thinke, that sayth can suffice to sal- uation without good workes; in so much, as he compareth them to the diuels themselues, saying: *Doeſt thou belieue that there is one God? I* thou doeſt v-uell: the Diuells also do beſteue the ſame, and tremble. What could be spoken more tru- ly, briefly, and vehemently then this? seeing in the Ghospell we read, that the diuells made the ſame confeſſion of Chriſtes Deity, that did *S. Peter*, and yet Chriſt commended the one, and reprehended the other &c. Wherefore, let not ſimple minds be deceyued, and thinke that they know God, if they cōfeſſe him with dead ſayth: that is, with a ſayth voyd of good wor- kes, as Diuells doe, for that they read (per- haps) in Scripture theſe wordes of Chriſt: *This is liſe euerlaſting, that men know thee the true God, and Ieſus-Chriſt whome thou haſt ſent: Let them not (I ſay) be deceyued with this; but let them remember, how Chriſtes Apoſtle ex- poundeth that ſaying, when he writeth, By* *this we know God (truly) if we keep his Commaun- dements; and whoſoeuer ſayth that he knoweth him, and yet keepeth not his Commandements, he is a liar, and the truth is not in him.*

Mar. 12
Matth. 16.
Ibid. c. 21

Ioan. 1.

1. Ioan. 2.

Aug. En-
chirid. cap.
67.

20. Thus far haue I thought good to al-
leadg S. *Augustines* words and discourse, fur-
nished as you see with great variety of Scri-
ptures out of his most excellent Booke *de Fide*
& *Operibus*, of which booke he writeth thus in
another place of his workes: I haue written a
booke (saith he) of this question, whose title
is, *Of faith and workes*, in which according to
the holy Scriptures, so much as by Gods help
I could, I haue demonstrated, that men must
be saued by that faith which is ioyned with
good workes, which sayth S. *Paul* did eu-
dently inough declare, when he said: *That in*

Gal. 3.

*Christ Iesus, neither circumcision, nor prepuce is any
thing worth, but sayth that worketh well by charity.*
But if this sayth do worke euill and not well,
then without all doubt is it a dead faith in it
selfe, according to the Apostle S. *Iames*, who
addeth yet further: That, *if any say he hath faith,
and yet hath not workes, can his faith saue him?* Mo-
reouer if a wicked man for his only sayth
may be saued by helpe of that purging fire,
wherof S. *Paul* speaketh to the *Corinthians*

2. Cor. 3.

(as some erroneously haue believed) then
would it follow, that sayth without workes
may saue a man, and then should it be false,
which S. *Iames* coequall Apostle with S. *Paul*,
left written, that faith without workes cannot
saue vs. Nay it must be false also, which S.
Paul himselfe affirmed to the *Corinthians*
saying: *Be not deceaued, for neither fornicators, nor*
Idolaters, nor adulterers, nor theeuers, neither drun-
kardes, or the like shall euer possesse the Kingdome of
God: which yet should not be true, if Christian
men perseuering in these finnes, should be
saued

saued notwithstanding, for only belieuing the faith of Christ. For if they be saued, how shall they not be in the kingdome of God? Thus far *S. Augustine.*

21. The very same discourse maketh *S. S. Greg;*
Gregory, the great, out of holy Writ vpon this point. For hauing considered those most comfortable words of Christ to *S. Thomas*: *Blessed are they who haue not seene, and yet haue believed:* *Iohn. 20.* he annexeth as followeth: Perhaps heere, euery Christian will say within himself, I doe belieue and therefore I am blessed, and shalbe saued. Wherin he saith truth, if his life be answerable to his beliete. For that a true faith doth not contradict in manners, the things which it professeth in words. For which cause it was said of certaine false Christians by *S. Tit. 1.*
Paul; That they confessed God in words, but denyed him in deeds: and by *S. Iohn*; That whosoener saith, he knoweth God, and keepeth not his commandments, is a lyar. Which being so, we must examine the truth of our sayth, by consideration of our life: for then, and not otherwise, are we true Christians, if we fulfill in workes that wherof we haue made promise in words: that is, in the day of our baptisme, we promised to renounce the pompe of this world, together with all the workes of iniquity: which promise, if we perfourme now after baptisme. *What we promised in Baptisme.*
 me, then are we true Christians, and may be ioyfull. *Lib. 13. Moral. c. 6*

And in another place the same holy Father addeth this: For that diuers me are Christians in profession & faith only, & not in life; heerebence it is said; by the voyce of truth at last.

Chap. 3. 76

Christian Directory, Part. 1.

Math. 7.

selfe: Not euery one that shall say to me, Lord, Lord, shall enter into the kingdome of heauen. And againe: why do you call me Lord, Lord, and doe not performe the thinges that I tell you? Heerhence it is, that God complained of his old people the Iewes,

Marc. 7.

Psal. 77.

Ps. 124.

La. 1.

saying: This people honoureth me with their lippes, but their hart is farre off from me. And the Prophet David of the same people; They loued him with their mouth, and with their tongues they lyled vnto him &c. Wherefore, let no man trust that his sayth may saue him without good deeds, seeing that we know it is written expressely. That sayth without workes is dead: and consequently, cannot be profitable, or saue vs from damnation. Hitherto S. Gregory.

S. Chry-

ostome.

Matth 23

Chrys. tom

9. de Ioan.

22. Which very conclusion S. Chrysostome maketh with great vehemency, vpon consideration of that woefull chaunce and heavy iudgement, that happened vnto him, who in the Ghospell was admitted to the feast of Christian sayth and knowledge, but for lacke of the ornament or garment of good life, was contumeliously depriued of his expectation; of whome S. Chrysostoms words are these: He was inuited to the feast and brought to the table, but for that by his foule garment, he dishonoured our Lord that had inuited him, heare how miserable and lamentable a punishment he suffered: He was not only thrust from the table and banquet, but also bound hand and foote, & cast into vtter darkenes, where there is eternall weeping, and gnathing of teeth. Wherefore, let vs not, I beseech you deare brethren, let vs not (I say) deceyue our selues, and imagine that our sayth will saue vs without

without good workes. For except we ioine pure lyfe to our beliefe, and in this heavenly vocation of ours, doe apparell our selues with worthy garments of vertuous deeds, whereby we may be admitted at the marriage day in heauen; nothing shall be able to deliuer vs fro the damnation of this miserable man, that wanted his wedding weed. Which thing *S. Paul* well noteth, when hauing sayd; *VVe haue an euerlasting house in heauen, not made by mans hands;* he addeth presently this exception; *Si tamen vestiti & non nudi inueniamur*; That is, if we be found at that day well apparelled, and not naked. Would God euery Christian desirous of his saluation, would ponder well this discourse and exhortation of *S. Chrysostome*.

23. And so with this alone, to conclude our speach in this chapter, without allegation of further matter of authorities (which are infinite to this effect) it may appeare by that which hath already byn set downe, wherein the true profession of a Christian consisteth, & therby ech man that is not partial, or blinded in his owne affection (as many are) may take a vew of his estate & condition, & frame vnto himself a very probable coniecture, how he is like to speed at the last accompting day: that is; what profit or dammage he may expect by his knowledge & profession of Christian religion. For as to him that walketh vprightly in that vocation, & perfourmeth effectually euery way his professed duty, there remaine both infinite & inestimable rewards prepared: so to him that strayeth a side, and swarueth from the right path of life or sayth
pre-

The conclusion of this Chapter:

prescribed vnto him, there are no lesse paines and punishments reserued. For which cause euery Christian that is carefull of his saluation, ought to fixe his eye very seriously vpon them both, and as in beliefe to shew himselfe constant, firme, humble, obedient, and in one worde *Catholike*: so in life and conuerſation, to be honest, iust, pure, innocent & holy.

24. And for that, this second point concerning life and manners, is of more difficulty (as hath byn shewed) then the other of beliefe, wherof notwithstanding we haue also treated sufficiently in the former chapters: the rest of this whole worke shall tend to the declaration of this later part; I meane of good life; therby to stirre vp and awake (if so it may please the mercifull goodnes of our blessed Sauour) the slouthfull hart of Christians to the cogitation of their owne estate, and make them more vigilant in this great affaire, whereon dependeth their endles woe or welfare.

OF THE TWO
PRINCIPAL EXERCISES

that appertaine to a vertuous Christian life : which are,

*To resist all synne, and to exercise all kinds of
vertue and good workes: with the meanes
how to performe them both.*

CHAP. IIII.

SUPPOSING that in the partes of this booke which ensue, we are to deale only with such as are instructed and settled in true Christian fayth (wherunto we haue proued before, that vertuous life and good deeds are necessarily to be adioyned) it seemeth conuenient in this place to treat of the points or principall partes belonging therunto, I meane to Christian conuersation. Which partes, are briefly prescribed by God himselſe, in the writings of *Dauid*, *Iſay*, and other Prophets of the old testament, to be two, to wit, *to decline from vice, and to imbrace vertue.* But much more playnely are they set downe and dilated by *S. Peter*, *S. Paul*, & other Saints of the Euangelicall law: the former affirming, that the fruite & effect of Christs death and passion was : *That we being dead*

Pſal. 36

Iſa. 12

1. Pet. 2. *to sinne, should live to Iustice : and the other ad-
ioyning : That the grace of God our Saviour appea-
Tib. 2. red to all men, instructing vs to this end, that we
renouncing all wickednes, should live iustly and goodly
in this world etc.*

The two
partes of
good life

Iob. 7.

2. Cor. 10.

Matth. 9.

10. 10.

1. Tim. 5.

2. By which testimonies of holy writ, & by many other which to his purpose might be alleadged, is made cleare and euident, that the whole duty of a good Christian mans lyfe in this world, is reduced to these two hea- des or principles, to wit, to the resistance of all euill, and to the exercise of all piety and ver- tue. In respect of the first, our life is called in holy Scripture, a warfare vpon earth, & ver- tuous men are termed souldiours. For that, as good souldiours do lye in continuall wayte to resist their enemies : so vigilant Christians do carefully stand vpon their watch, for resisting the suggestions and temptations of sinne. In regard of the second point we are named la- bourers, husbandmen, sowers, merchants, banquers, stewards, farmers, and the like, & our whole life is termed a marte, traffique, or negotiation For that, as these kind of peo- ple doe attend with diligence to their gayne and increase of temporall riches in this lyfe : so ought we to apply our selues wholly, in the continuall exercise of good workes, to the ho- nour and prayse of God whose people we are, and to the augmentation of our merit & trea- sure in the world to come.

3. These then are the two partes of a good Christian life, the two principal points wher- in we should be occupied : the two legges wherenpon we should walke towards our

Coun

Country; the two armes wherewith we should lay fast hand on Gods eternal king. One of some; the two wings wherby we must fly these and mount vp to heauen. So that, whosoever parts not doth want any one of these two partes, albeit available he had the other; yet can he neuer ascend to without Gods blisse, no more then a bird can fly, be the other being maimed of one of her wings. My meaning is, that neither integrity of life is sufficient without good workes, nor good workes available, without a pure and vndefiled life. The later is made cleere by Gods owne speeches to the people of Israel, whose sacrifices, oblations, prayers, and other such workes, that were commended and commaunded by himself, he oftentimes reiected, and accounted abominable, for that the presenters and exhibitors therof, were men of impious and sinfull conuersation. The former also is apparently shewed by Christes Parable of the foolish virgins: who albeit they were virgins, and uncontaminate from synne: yet because they lacked the oyle of good workes, to giue light in their lampes, they were excluded from the marriage banquet: as also that other most vnforgotten fellow was, who wanted his wedding ornaments. Both these points then are necessary to a Christian mans saluation, and that so necessary, as the one without the other is not available. And by this may appear the most excellent perfection of Christian life, if it were performed as it should be (and many no doubt do performe it) which is to admit no synne eyther in mynd or worke, & to pretermitt no vertue that may be exercised.

Isa. 1.

Ierem. 6.

Amos 3.

Math. 23

Math. 23

O Angelicall, yea more then Angelicall excellency, for that Angels haue neither temptations of finnes to resist, neither meritorious workes to exercise themselves in: we shall create briefly of both parts.

The first Part of this Chapter, About
resistance of Synne.

4. **A**Nd as for the first point wherein a Christian man must resist all temptations of sinne, it is cleere that we are bound to do it manfully, vigilantly, constantly, and sincerely vnder payne of high treason to God himselfe, if we should relente, and yeild to his enemy and ours. For which cause doth S. Paul add, that in this resistance we ought to strue euen to death, and to the

Heb. 11. shedding of our blood if need require. *Nondum usque ad sanguinem resististis aduersus peccatum repugnantes*, sayth he. You haue not yet resisted vnto the effusion of your blood in fighting against sinne: as though he had said, this must you do, and this is your duty and obligation, and to this will God haue you bounden, when occasion of temptation is offered.

We must resist sinne euen to death.

And to the Ephesians, he maketh a long discourse vpon this matter, exhorting them to

Ephes. 6. arme themselves to this fight: *Put on* sayth he, *the armour of God vpon you, that you may be able to stand (in fight) against the shauers of the Diuell &c.* Take vnto you, I say, the armour of God, that you

may be able to resist in the day of temptation, and stand perfect in all points. &c. And that you may be strong to overcome all the fiery darts of the wicked aduersary. And finally to omit many other speeches of his to this purpose, he giueth a generall rule to his scholler Timothy, That no

2. Tim. 2.

5. According to which doctrine S. Iames also, S. Peter, and S. Iohn do earnestly exhort vs to resist strongly and vigilantly both the diuell, and his captaynes and instruments, the flesh and the world, as a point wherein principally consisteth the bounden duty of a good Christian in this life. In conformity wherof, the holy, and blessed man Iob endued with Gods spirit so many ages past and gone, doth after a large discoure of the dreadfull power, and cruelty of our great enemy *Leuiathan*, or *Sathan*, end with this watchword, *Memento belli*. Be not vnmyndfull of the warre which thou hast in hand, and shalt haue during life, with this morrall enemy of thyne.

Iac. 4.

2. Pet. 5.

1. Iohn. 1.

Iob. 14.

6. Yf you aske me why our mercifull Sauour Iesus-Christ, hauing conquered this *Leuiathan*, and all the force of sinne in him, would notwithstanding haue vs fight after him, & passe through a battaile vnto his imitation; one reason is euident by that we haue cited before out of S. Paul, that he will haue vs crowned, and that none can be crowned, but he that hath lawfully foughten: And therefore he repeateth so often in the booke of Reuelations, that he will giue the crowne of heauen only to such as haue overcome, and conquered in this combat. *Vincens* (saith he) *dabo manna abs-*

Why
Christ
will haue
vs fight.

2. Tim. 2.

Apoc. 2.
v 3.

conditum. To him that shall conquer will I give hidden manna. And againe, *Qui vicerit sic vestietur*, he that shall ouercome, shall thus be apparelled by me with glory. And finally to omit many other places, he concludeth his third chapter of Reuelations in these words: *To him that ouercommeth will I giue a seate together with me in my throne, even as I hauing conquered do sit with my Father in his throne.*

Heb. 12.

7. In which last words if you marke, there is another cause discovered of this our warre, which ought to tickle our very hartes, to wit the Imitation of our Captaine, and therby our crowning with him: that as he by fighting, & ouercōmming was exalted to the throne of his Father; so that we be to his throne for the like reason. Vpon which cause, and most comfortable consideration, *S. Paul* foundeth himself in his Epistle to the Hebrews, when he exhorteth them so earnestly to the like fight in these words: Shaking off from vs all weight or clog that may hinder vs, let vs by patience runne vnto the combat offered vnto vs, with our eyes fixed vpon the Authour of our sayth, and fullfiller thereof Christ Iesus, who setting before his eyes the ioyes of heauen, and contemning the confusion (or worldly shame) that thereof might ensue, sustained the crosse, & thereby is come now to sit at the right hand of the seate of God his Father.

Diuers
reasons
of our
fight.

8. This was the most excellent encouragement and exhortation of *S. Paul*, whereby we see two or three particular causes vttered why Christ our redeemer hath ordayned vs to fight so earnestly agaynst the temptations of sinne

In this world: the one, that we may thereby follow him, and shew our selues dutifull children of such a Father, and worthy souldiers of such a Captayne: and the other, that we declare also thereby the force of his heavenly grace which was not only able to cōquer the diuell in himselfe, and his owne diuine person, but in his poorest seruants in like manner, who by him do ouercome, and conquer dayly, and thereby do get vnto themselves infinite crownes of glory in heauen; which gaine is the third cause of this holy, and pious ordination to haue vs fight. And this do auncient Fathers proue at large in their writings, when they declare vnto vs (why notwithstanding the guilt of originall sinne, and concupiscence thereon depending be taken away by Christes passion, & by vertue thereof in the Sacrament of Baptisme) that yet the sting or temptation of the sayd concupiscence, or fomentation of sinne, called by Diuines *fomes peccati*, doth still remaine, and this not to our hurte, but *ad agonem*, as the Fathers words are, that is to say, to minister vnto vs fight and combat, and thereby matter of victory and conquest, and merit heere, and in the lyfe to come of crowne and glory. O most mercyfull ordination of our good God, what Father could euer be so carefull of his children, as he is of vs, to worke euery way our good, and our greatest good.

9. Heere hence also it proceedeth that *S. Iames* considering the grounds and points before specified, doth (to animate vs the more to this fight) vie that most comfortable exhortation, wherby he beginneth his epistle in

1.

2.

3.

See S.

*Aug. lib. 1**de peccat.**merit. cap.**ult. et l.**2. cap. 18.**et lib. 2.**cont. Iulian.**cap. 3. et l.**1. de ciuit.**cap. 25.*

Iac. 1.

1. Cor. 10.

Christ is
present
at ont
combats
and loo-
keth on.

Atham. in
vita S.
Anton.
B. Raymū.
in vita S.
Catherin.
Sen. & S.
Antonin.
Episc. Flo.
p. 3. tit. 23
cup. 14.

these words: *Brethren, take it for a matter of all
ioy, when you fall into sundry sorts of temptations!*
And to strengthen this S. Paul assureth vs, *that
God is saythfull, and will not suffer vs to be tempted
aboue our power.* And other holy Fathers do ad-
further for confirmation heerof, that Christ
our Sauour delighteth so much in this bat-
taile and combat of ours against sinne, that
he vouchsafeth to be present, and standing by
vs looketh on, and abetteth vs therin, submi-
nistring to vs both force, and grace wherwith
to gayne the victory, and this not only in ex-
ternall combattes, such as were of his mar-
tyrs, against their bloody persecutors, but in
all inward conflicts also of the mynd against
the temptations of the foresaid concupis-
cence, and of the flesh, world and diuell: and
so doth Saint Athanasius record, that Christ
was present with that great Saint, Saint An-
tony. And the like doth S. Antoninus, Raymundus
B. Raymū. and others record of Saint Catherine of Siena,
and other Saintes in their horrible conflicts
and temptations of the flesh, and other like
suggestions of the enemy, and after the com-
bat ended, for their more complete comfort,
their Sauour appeared vnto them (when they
feared, least he had abandoned them, and so
they had lost all) & shewed that he was much
pleased with their fight, seeing they yielded no
consent, but manfully had stood out and got-
ten the victory. And when they asked him,
where he was in tyme of their so extreme af-
fliction, he answered, that he was by them, &
looked vpon their combat, and tooke plea-
sure to see them fight so manfully by the force
of

of his grace, being assured, that he would make them winne, and haue the victory, by the help that he gaue them. And this it is to serue such a maister, and such comfort may we take to enter into battaile vpon confidence of such a Captaine, vnder whom no man leaseth or taketh hurt, but he that either runneth away, or refuseth the battaile, or confideth ouer much in his owne strength, and not in the strength of his said maister.

10. And thus much be spoken briefly of the pious causes that moued our Saviour to leaue vs this warre: but now somewhat must be said also, of the manner how we are to fight and behaue our selues therein, that is to say, with what diligence, with what attention, with what rigour, constancy, sincerity, seuerity, and resolution. For albeit this concupiscence, or *somes peccati*, this sting of sensuality inclining vs to sinne, be left only in *agonem*, that is, to strue withall, as before hath byn said: yet is it a fastidious, and dangerous worme, a most pestilent and pestiferous snake lying within our bowels, which if it be not diligently looked vnto, and resisted betyme, & with all watchfulness, certayne it is that it will overcome, conquer and consume vs, or utterly infect, and poyson vs before we be aware. Heare the complaint of one well exercised in this point. I see (sayth S. Paul) another law in my members, repugant to the law of my mind; and captiuating me in the law of sinne which is in my members. Oh, unhappy man that I am, who shall deliuer me from this body of death? The grace of God by Iesu. Christ.

How we must behaue our selues in battaile.

Rom. 7.

11. Heere you see that S. Paul after his baptism, yea and after his confirmation in grace also, as may appeare out of this very Epistle to the Romanes, cryeth out as you see, for that he felt this sting of concupiscence so strong and forcible in his body agaynst the law of his mynd, as though it would violently compell him to commit sinne indeed, and that the only grace of God by Christ, through the merits of his passiō was able to deliuer him from the tyranny of this tyrant, and from her strong assault. Vnto which grace of our Sauour, this holy Apostles owne diligence, and cooperation in like manner was not wanting; for so he both testifyeth of himselfe, and exhorteth other men to the same. Of himselfe he testifyeth euery where of his fightes and combates, & telleth the manner thereof. As for example

1. Cor. 19.

S. Pauls
fight a-
gainst the
flesh.

Ego sic pugno, non quasi aërem verberans &c. I do so fight (in the combats of sinne) as not beating the ayre, that is to say, not in vayne, or idly without purpose, making vayne shewes, and flourish only as some do. But how then holy Apostle? Harken I pray you what immediately followeth in the same place: *but I do chasten my body, and do bring it into subiection, lest when I have preached to others I become a reprobate my selfe.* O dreadfull speech for those, that eyther do fly wholly this combat, or are negligent, or ouer delicate in the fight, seeing that this chosse vessel of God, after his being taken vp into the third heauen, and made partaker of Gods secrets, yet did he thinke it so necessary for his saluation to wage this battayle with such affliction and mortification

of his body, as he brought it not only into obedience, and subiection to his spirit, but into seruitude also (for that is the word which the Apostle vseth) signifying thereby a most perfect subiection and rendring of his flesh to his spirit, such as bound-men or slaues do vse towards their Lords, not daring to looke asyde, nor to lift vp so much as a finger against them, without certayne assurance of seuerer punishment for the same; and so did S. Paul subdue his body vnto his spirit. And this for himselfe.

Seruitude of the body vnto the spirit.

12. To others also he teacheth the same manner of fight, when he sayth to the Colossians, *Do you mortify the members of your body vpon earth*: and then telleth them wherein they must be mortified, to wit, to resist the temptations of fornication, uncleannes, lust, wicked concupiscence, auarice &c. and not onely these; but their very rootes and origens also, as *anger, indignation, malice, blasphemy, filthy speech, lying, and the like*; which buds and euill fruites of concupiscence, in his Epistle to the Romanes, he calleth *facta carnis*, workes of the flesh; for that by instigation of the flesh they commonly are committed: and then he giueth this generall direction, *If you liue according to the flesh, you shall dye* (to wit eternally:) *but if by spirit you do mortify the workes of the flesh, you shall liue*. This then is the sentence about the quality of this combat and fight, that it must be by chastising and bringing our body into seruitude, and by mortifying the members and fleshy inclinations thereof by the force and domination of our spirit: and that he which fol-

Coloss. 3

Rom. 7.

loweth this rule is in the way of life, and contrary-wise he that fostereth, or is ouer-much indulgent to the ease, & appetites of his own flesh, runneth the certayne path of perdition, according to the saying of our Sauiour: *Qui*

Math. 2. amat animam suam perdet eam: he that loueth his soule, more then he should, and yieldeth to much to her sensuall delights, shall leese her; and he that hateth her, that is, hateth her excesses, and represseth the same by mortification, shall gayne, and preserue her to eternall lyfe.

13. Vpon this ground then and doctrine hath ensued, that this fight against sinne, and the concupiscence thereof hath byn followed euer with great care, and carefulnes, by the best sort of Christians since Christes tyme, and that with such precise exactnes, as not onely they resisted all externall actes of sinne, as for

Not only example, of adultery, theft, murder, deceit, the wor- rapine, iniustice, and the like: but the very ke of sin, inward consent of hart also, for that Christ but con- himselfe determined that point in the case of sent also adultery, that when there is consent of inward is to be will, the sinne is committed before God, resisted. though it neuer come to externall act.

Math. 5. 7 14. Moreouer the holy Apostle S. Iames noteth three steppes or degrees concerning the complement of sinne by the consent of hart, to

Iacob. 4. wit, suggestion, delectation, and consent; whereof as the first is of the enemy, the second of our sensuality, the third of our reason, and free-wil: so may the first be without our fault, the second includeth for the most part some negligence of ours, the third conuinceth vs
always

wayes of iniquity: or to vse S. Gregoryes owne words; In suggestion is the seed of sinne, in delectation the nourishment; in consent the perfection. And therefore he that will auoyd this consent, whereon dependeth all, (for that the externall act of sinne, is no sinne, if there be no internall consent of mynd) a good Christian is bound to be vigilant in all these three degrees; and first to auoyd suggestions what he may, by flying occasions eyther of company or other: secondly if suggestions come, yet to fly and resist delectation by cutting of the temptation at the beginning, and crushing the serpent's head, as soone as it is put forth, and discerned whether it tendeth. But if we should be negligent in this, or could not auoyd, or repress some sensuall delectation, then at least to stand resolutely, and manfully in defence of our last bulwarke, wherein lyeth our lyfe or death, which is consent of hart.

15. Now for performance of our duty in these three things, especially the two later, diligence wherein there is more danger, two diligences necessary are necessary, the one to be very watchfull ouer ouer owne actions, thoughts, & words, according to that saying of holy Iob: I did feare all my owne workes. And the Prophet Dauid more exactly: I did meditate with my hart in the night, and did exercise my selfe, and did examen or sweep my spirit: behold an exact examination of his thoughts and deeds. And this exercise of examining passed downe to the Saints of the new Testament with no lesse rigour, but rather more, then it was vsed by the Saints of the old, as is euident by S. Paul; who so exactly

1. Cor. 4.
had

had examined his owne soule in this behalfe, as he durst affirme, that to his knowledge he was guilty of no fault, or offence at all towards God, though yet in this he would not pronounce himselfe iustified. And herof proceeded the custome of other holy men, retayned vntill this day in Gods Church, by such as are carefull in this battaile, which is, to examine exactly and often their owne consciences both for thoughts, wordes, & deeds: and this is the first diligence.

The second diligence is Mortification.

16. The second is to attend to mortification of our passions, euill affections, and sinister inclinations, proceeding ordinarily from the foresaid infection of our sensuall concupiscence: for that by this meanes we come to weaken the forces of our enemies, and to cut off, as it were, his chiefe forces of battery against vs. And for that nothing is more effectuall to this end, then to chasten and keepe our owne bodies low by corporall affliction; it is wonderfull how all the ancient Saints, euen from the Apostles themselues, did frequent this wholsome remedy. For of the Apostles in generall, these words are left written by one of themselues: *In ieiunijs multis, in*

1. Cor. 11 *multis uigilijs, in fame, siti, frigore, & nuditate &c.*

2. Cor. 5. They passed their liues in much fasting, much watching, hungar, thirst, cold, and nakednes: wherof the first two at least, must needs be presumed to haue byn voluntary.

17. The same Apostle S. Paul writing in like manner to his scholler Timothy, & perswading him not to drink altogether water, but to vse some litle wine, at least for his stomake

make and frequent infirmities, doth well shew
 therby (as *S. Chrysostome* also noteth) and the *Chrysost. in*
 matter is cleere, that *S. Timothy* did wholly *1. epist. ad*
 abstayne frō wyne, & that as may be thought *Tim. cap. 3.*
 by *S. Pauls* owne example, who by his fact of *1. Cor. 9.*
 going purified into the Temple, as a Naza- *ad popul.*
 rean, & with them vpon one dayes warning *Antioch.*
 only (wheras the Nazareans were bound to *Act. 18.*
 abstayne 30. dayes from wyne before they en- *21.*
 tred) is inferred, that *S. Paul* was vtterly *abste-*
minus, that is to say, did drinke no wyne at all, *Num. 6.*
 and so liued alwayes a Nazareans life, wher- *Ioseph. 1. 2.*
 in it is likely that his scholler *Timothy* would *de bello c.*
 imitate him, as also in the rest of his bodily
 chastismentes, & mortifications of his flesh.

18. The like is recounted of other Aposto-
 licall men, that liued in those dayes: as for
 exāple of *S. Iames* the Apostle, surnamed the The au-
 iust, who is recorded by *Egesippus*, & related by sterity of
Eusebius, that besides other austerities of life *S. Iames*
 cōcerning his apparell, dyet, and manner of & others
 continuall mortification, his exercise of pray- *Egesip. a-*
 ing on his knees was such (a thing that deli- *gud t. uscō*
 cate Christians of our dayes do much fly) as *lib. 2. hist.*
 the skynne of his said knees was made so *cap. 22.*
 hard as the brawne of a Camels knee: & yet
 if we consider, what necessity a man that was
 so holy & iust, & had liued so lōg with Christ
 himselfe, might haue of so much, and large
 prayer in respect of vs now, the differēce will
 quickly appeare. The like, or rather greater
 severity of life doth that learned Iew and Phi-
 losopher *Philo* recount of his countymen the
 first Christians in *Alexandria* vnder *S. Marke*
 the Euangelist, sent thither frō Rome by *S. Peter*

Philo l. 4.
de vita
Contempl.

Euseb. in
Chro. anno
Christi 46.

A wor-
thy say-
ing of S.
Augustine
lib. 1. Con-
fess. cap. 5.

to begin that Church, which he did with such exact piety, sanctity, simplicity, abstinence, & mortification, as moued their very aduersaries in Religion (wherof *Philo* was one, who liued at that tyme, and saw their liues) to extreme admiration. And this direction (no doubt) carried *Saint Marke* from *Saint Peter* that sent him thither, as also did *Saint Iames*, and other Apostles, and *S. Mary Magdalen* (that perhaps exceeded them all in this kind) take the same from Christ himselfe: and such as followed them in this exercise of austerity of life, had their warrant both from these mens examples, and from the spirit of God instructing them, wherof you may read infinite examples in the forsaide *Egesippus* & *Eusebius*, and others, that wrote the liues of Saintes in those first ages, as also in *Athanasius* of the life of *Saint Antony* the Monke, and in *S. Hierome* that registred the actes of *S. Paul* the first Eremitte, and of *S. Hilarion*. And the like you may see in *Ioannes Cassianus*, *Palladius*, *Ioannes Climacus*, and others; that haue recorded things of admiration in this behalfe, which we now are almost afraid to read, and much more to imitate. All which rigour of exact life and mortification in these ancient Christians, tended notwithstanding to this end to mortify their bodies, subdue their flesh and sensuality, repress the motions of their concupiscence, that therby they might stand the more secure in this battaile of resisting sinne, wherof *S. Augustine* thus vsed those effectuell words: *Moriar, ne moriar.* I will dy, to the end I may not dye: that is to say, I will mortify my flesh, least I be
slayne

flayne in this battaile.

19. This was the beginning of austerity of life in those first Fathers and founders of our religion. This was the cause of first leaving the world and flying to the desert. This was the origen of all Monasteryes, Cloisters, Ermitages, Celles, and solitary habitations. And finally, this was the reason of all breach and separation from flesh and blood, and from all worldly conuersation; therby to eschue all occasions of externall temptations, and by that meanes, to gather the more force and strength, for resistance of the internall. In which internall conflict notwithstanding, the combat oftentimes was so sharpe and vehement, as it is most wonderfull to consider, what is recorded by the forsaide writers, touching assaults endured in this behalfe, by those auncient Saints that had left the world: and what extreme paines and afflictions they sustained willingly, for continuing their resistance against their spirituall aduersary. Which things were set downe (no doubt) and left written to vs by Gods holy prouidence, for our confusion that now liue, who are so careless and negligent in resisting the assaultes and temptations of sinne, as we make no accompt or estimation thereof at all.

20. S. Hierome in a certaine Epistle beareth witnes of himselfe, that hauing abandoned the world, and retired himselfe into a wilde desert of Syria: was most terribly tempted (not vnlike to S. Paul) with suggestions of the flesh. But what did he for resisting of this temptation? and what successe had he therein?

The reason of Monastical life is the beginning.

A mercurious example of S. Hierome.

2. Cor. 12.

therein? You shall heare reported by this his
Hier. epist owne declaration. How often (sayth he) being
12. ad in the wildernes and vast desert, burnt vp &
Eust. paulo scorched by the extreme heate of the Sunne
post initia. (wherein the Monkes of my tyme had their
 vgly habitations) was I temptred with cogita-
 tions of Roman delightes &c. I sat alone for
 that I was replenished with sorrow and bitter-
 nes. The partes of my body were now be-
 come deformed, & vgly with continuall wea-
 ring of my sacke: & my skinne was as blacke,
 as the skinne of an Ethiopian. I wept dayly
 and passed my tyme continually in groning:
 And when at length sleep came vpon me a-
 gaynst my will, I lay downe and did beate my
 bare bones, scarce hanging togeather, against
 the ground. Of my meate and drinke I will
 say nothing; whereas in this place, we that
 are Monkes, doe vse onely cold water, euen
 when we be sicke, and do thinke it a great
 delicacy to taste any one thing that sauoureth
 of the fire.

The au-
 sterity of
 old
 Monkes.

21. I therefore being in this case, and ha-
 ving shut my selfe vp in this prison forfeare of
 hell-fire, and for auoyding of sinne; being fel-
 low now only to scorpions and wild beasts, &
 wholly worne our with continuall fasting: yet
 could I not auoyd the temptations of the flesh
 &c. Wherefore I did cast my selfe downe at the
 feet of IESVS: I did bath the ground about me
 with teares, and dried the same vp agayne
 with my owne hayre. I did repress my rebel-
 lious flesh, with continual abstinence of whole
 weekes togeather. I am not ashamed to con-
 fesse this misery of my wretched estate. I re-
 member

S Hieros
 combat
 with ten-
 rations of
 the flesh.

remember that I cryed vnto Iesus whole daies and nightes together, & ceased not to beate and knocke my breast, vntill he arose and rebuked my enemy, and thereby restored to me my former tranquillity. I perseuered in prayer in that forlorne and sauage desert (being angry and rigorous agaynst my selfe) and I hampered with imprisonment my miserable flesh; as our Lord is my witnesse; vntill at length after infinite teares shed, and my very sight dazeled with long looking vp and beholding the heauens, I seemed agayne to be restored to the company and fellowship of Angells: Where-with being made exceeding ioyfull, and replenished (as it were) with all kind of diuine & celestially solace, I began to sing agayne within my selfe, that most pleasant songe: *we shall now runne after the sweet sauour of thy fragrant ointments, O Lord.*

22. Thus did these blessed Fathers & Saints of God behaue themselves: and thus did they esteeme themselves bound to do, for resisting of sinne, and for maintenance of their integrity, agaynst the wicked assaultes of their ghostly enemy; remembring well how it is written: *Fight valiantly for thy soule, and strine vnto death for maintenance of iustice.* But (alas) deare brother, how doe we behaue our selues in this important businesse? What doe we? what paines take we? what attention, what vigilancy doe we hold vpon our thoughtes, words and actions? what caution doe we vse? what resistance doe we make? Is there any man that flyeth the occasions of sinne, or rather prouoketh not the same? Is there any now a dayes

G

that

Cam. 12.

The miserable state of most Christians at this day.

Eccles. 4.
Prov. 33.

that mortifyeth his flesh, or rather doth not cherish and pamper it to wickednes? is there any man that represseth his own appetite? that standeth in fight agaynst sensuall suggestions? nay rather, doth not all the world runne after their owne concupiscences? do they not yield themselues as slaues to euery temptation that doth arise? to euery assault that the enemy maketh? do they not deuoure euery hooke which the diuell layeth for their entrapping, & swallow downe euery poysoned bayte, that is cast for their destruction? O mercytull Lord, what

The description
of a man
that followeth
his concu-
piscence.

Psalm. 7.

a pittypfull state of the world is this? Harken (good Christian) how this case of a carelesse sensuall man is described, euen by the very finger of God himselfe. I looked forth through the barres of my window (sayth the diuine wisedom of God) and I saw and considered a fond yong fellow, who walked by corners of the streets in darkenes &c. And there ran vnto him a woman, decked vp like an harlot, and prepared to deceyue soules &c. she enticed him by flattery, and many sweet speeches, and entangled him with strong allurements. Presently he followed her, as an oxe ledde vnto the slaughter, and as a wanton skipping lambe that is carryed to the thâbles; like a bird that maketh hast to the snare, so followeth he, not knowing (feely Sorte) that he is drawne to fetters, and that the danger of his soule dependeth thereon, vntill his hart be stroken through &c.

23. This is the description which the holy Ghost vseth, to set out vnto vs the miserable condition of a dissolute and recheles Christian,

stian, which hath no care of resisting tempta-
 tions, but followeth euery suggestion of his
 owne sensuall appetite, and thereby not only
 woundeth to death his owne hart and soule,
 by euery consent he yielderh vnto: but also (as
 the Scripture here noteth) enthralleth him-
 selfe in such miserable bondage and captiui-
 ty, and casteth himself into so strong bands &
 inextricable fetters of his enemy, as he cannot
 possibly afterwards deliuer himself, but by
 some wonderfull and extraordinary miracle
 wrought by God. For as truly Christes Apo-
 stle wryteth; *He that yieldeth to sinne, becommeth*
the bound. slave of sinne. And the holy spirit of
 God in another place sayth; *The wicked man is*
wrapt in the badnes of chaines of his owne wicked-
nes. Which bandes and chaines are so nexed,
 knit, and strongly linked together in a sen-
 suall man, that, being once entangled within
 the compasse therof, he is drawn from linke
 to linke, and compassed about with so many
 foldes, that he seldome can escape, vntill he
 come to the end therof, which is fastened euen
 in hell it self. This thing doe these holy Fa-
 thers of Gods Church expresse by this dedu-
 ction; to wit, that in carelesse and negligent
 Christians, suggestion (which is the begin-
 ning of this dangerous and infernall chaine)
 draweth after it cogitation; cogitation draw-
 eth affection; affection delectation; delecta-
 tion consent; consent operation; operation
 custome; custome desperation of Gods mer-
 cy; desperation bringeth in the defending of
 synnes committed, after which followeth im-
 mediately both vaunting, boasting, and glory-
 ing

The bon-
 dage and
 danger
 by yiel-
 ding to
 our con-
 cupiscēce

Ioan. 8.

Prou. 5.

The cha-
 ynes of
 sinne.

See S.

Greg 14.

Moral. cap

21.

Isido 1. de

sum. b. no

cap 23.

ing in wickednes, which is the next inseparable linke to damnation it selfe.

The miseries of them that resist not sinne.

24 To these miseryes (lo) and inexplicable calamityes is the world brought, by not resisting the temptations of sinne, but yielding to euery vnlawfull motion of our sensuall appetites. According as it was foretold so long ago: *If thou permit thy soule to haue her*

Eccl. 18.

concupiscence, she will make thee a toy and prey to thy enemyes. Oh ye children of Adam, why consider ye not this thing? O worldlinges! O carelesse Christians, why forget ye this point so necessary to be pondred? is it possible that men should be so negligent in their owne apparant, & irremediable daungers? The world is come now to that desperate condition described by Iob, wherein men drinke vp sinne, as

Iob. 15.

beasts doe water: that is, without all difficulty, scruple, remorse of conscience, feare of hell, care, doubt, examination, cogitation. We are now come to that obstinate contempt fore-

Dan. 12.

prophefied by Daniel: Wicked men shall doe wickedly, and will not understand. Nay, the most part of men are entred into that dreadfull & most horrible plight, wherof the wiseman said: The wicked and impious men when he is come to the depth

Prou. 18.

of wickednes, contemneth all. But what are the words immediatly ensuing? His ignominy shall follow him. Which S. Paul expoundeth more plainly in this manner: Whose end shall be death or destruction with confusion.

Phil. 3.

25. Whertore, he that is a good Christian

The conclusion of vocation: let him beware of this perilous labyrinth, and learne to resist his fleshy appeti-

tes betime. Let him crush the head of the serpent at the first entrance of vnlawfull suggestions, as in the second part of this *Directory* he shall more particularly be instructed to do. In the meane space, this already spoken shalbe sufficient to declare the great importance, weight, and necessity of this affaire, and the manifold mischiefes which ensue vnto the world, for want of watchfulness and diligence in this warre.

The second Part of this Chapter, About Christian duty, for abounding in good workes.

26. **A**ND thus hauing shewed how euill souldiers we are in fighting and resisting our enemy: it remayneth to consider, how prudent stewards and labourers we are for increase of our gaine and spirituall riches, by the exercise, negotiation, and traffique of good workes. About which point is to be obserued, that man from his first fall in paradise, was assigned to trauaile and take paines in this kind of exercise, and in no sort to be idle. For so it is plainly set downe in the booke of *Genesis*: *Man was placed in paradise to labour.* And after that, in diuers other places of the old Testament, the spirit of God exhorteth men to be paynesfull, industrious, and diligently to till such Land, as God hath lent them for their gaynes, which the Prophet *Osee* interpreteth thus: *Seminate vobis In-* *Osee 20.*

Genes. 2.
Prin. 12.
Eccles. 20.
Ierem. 4.

- titium*: Enrich your selues by sowing of iustice.
- Eccles. 9.** And the wise-man more playnely, *whatsoever thy hand can do, do it instantly*. The reason of which exhortation, is set downe by the same instrument of Gods spirit in another place: *Anima operantium inpinguabitur*. The soule of such as labour and take paines shall be fattened. And againe: *Seminanti iustitiam merces fidelis*. To him that soweth iustice, or good deeds, there remaineth a faithfull and sure reward. In respect wherof in the description of a blessed and fortunate man, it was put for one principall quality by the Prophet, *that he reccyued not his sowe in vaine*, but laboured and employed the same to his greatest benefit. And this in the old testament.

Psalms. 23.

27. But in the new, wherein the most excellent merites of Christ doe yield inestimable dignity to all good workes that are done in his name, this precept of labouring hath more place, and is more seriously recommended; for that by Christes spirit, and abundance of grace, we are more enabled to performe the same, as may appeare by the words of God himself in *Ezechiel*: wherfore telling the times of the Messias to come, he sayth: *At that day, will I place my spirit in you, and will bring to passe, that you shall walke in my commandments, and shall labour and take paines*. Which labour is to be vnderstood in performance of good workes, according as *S. Paul* describeth the condition of Christian people, when he calleth them, *an acceptable people, cleansed by Christs blood, to be a follower of good workes*. And yet further Christ himselfe in the Gospell declareth playnely, *what the*

Ezech. 36.

Tit. 2.

the state and condicion of Christians is in this life, by the Parable wherein he likeneth himselfe to the rich Banquer, who committed diuiders summes of money to his seruants, with this charge, *Negotiamini dum venio*: Make yee your traffique and commodity, vntill I come and call for an accompt.

Ephes. 2.

Luc. 19.

18. By all which is most manifest, that the life and vocation of a Christian in this world, is to labour and make his gayne by the talents that God hath lent him; & to *fructify in all good workes*, as *S. Paul* exhorteth vs. Heereby also doth appeare, that the tyme of this our life, is nothing els but a certayne season allotted vs, wherein to sowe and plant; nothing els, but a fayre or mart wherein to traffique, negotiate, and make our exchange for the kingdome of heauen. In which affayre and negociation, he that is diligent, paynefull and industrious, is accounted a *wiseman*, euen by Gods own mouth: as on the contrary part, the carelesse, slouthfull, and negligent man, is called *the child of confusion*, voyd of wit, and subiect to all misery, contempt, and beggary. Heerhence are those speaches of holy Scripture: *Manus fortium dominabitur*: The hand of him, that laboureth with courage, shall preuayle and be potent. And againe; *Robusti habebunt diuitias*. The stout and paynefull shall haue welth at will. And yet further: *he that diligently tilleth his soyle*, shall aduance to great height his riches of corne. And to the negligent it is layd on the other side: *Egeslatum operata est manus remissa*. The lazy and slouthfull hand, doth worke vnto his mayster nothing els but beggary. And finally, the more to con-

The vocation of a Christian.

Prou. 10.

Prou. 12.

Prou. 11.

Eccl. 10.

Prou. 10.

found out folly and lazynes in this point, and to make deeper impression therof in our hartes, we are by holy wryte referred, euen vnto the schoole and instruction of vnreasonable creatures in this behalfe: *Goe thou slouthfull and liether fellow (sayth the wisdome of God) vnto the Apt or Emmor, and consider his wayes, and by him learne wisdome. He hath neither gouernour nor maister to teach him, and yet doth he in summer make prouision of foode wheron to liue and sustaine himselfe in winter.* By which words we are admonished, not only what is our duty in this life, cōcerning labour & trauaile in good workes: but also, that the most excellent and supreme point of wisdome, which possibly can be imagined, is, to gather store in this tyme present, for the tyme to come, and to make our banke heere in this world, wheron to liue in the countrey wherunto we take our iourney.

Christian
wisdome
wherein
it consisteth.

Prou. 9.

Rom. 11.

Isa. 33.

Sap. 6.

Sap. 7.

29. This is that great and rare wisdome, which is called in Scripture, *the wisdome of Saints*, or rather as S. Paul termeth it, the wisdome of God himselfe, not known to the world. That wisdome, which *Esay* calleth *diuitias salutis*, the treasure of saluation. That, wherof the wise man saith, *cogitare de illa sensus est consummatus*, to thinke only and ponder vpon this kind of wisdome, is most perfect vnderstanding and prudent knowledge. And againe: *God loueth no man but him that dwelleth, or remyneth with wisdome.* And finally, to stirre v. vp to this kind of wisdome, he maketh an ample exhortation, with a declaration of the nature, dignity, and vtility therof, in these words: Come to this wise-

Ecl. 6.

wisedome, as he that soweth vpon hope of haruest, and haue patience for a time, to expect her fruites. Thou must labour and take paines a little in her worke, and soone after shalt thou taste of the commodities she bringeth forth. Oh how vngratefull is she to the ignorant, and a foole will not abide her. She is not reuiled to many; but to whome she is once knowne, with them she remaineth, vntill she bring them vnto the sight & presence of God himselfe &c. Harkē therefore my sonne, & foilow her wayes with all thy force &c. For that, at the last day, thou shalt find rest in her, & she shall turne thee to great ioy & cōsolatiō.

30. This was that blessed & wisemans counsaile: and for fulfilling of this counsaile, as also for obtaining the rest, ioy, and final consolation wherof here is mention, S. Paul crieth so vehemently vnto vs, exhorting vs euery-where to doe good workes, and that abundantly, instantely, in all tymes, to all men, vpon all occasions, and with immoueable constancy; assuring vs, that our labour herin shall not be lost, but that the time shall come, when we shall reape incessantly. To which purpose also, appertaineth the Parable propounded by our Sauiour of the prudent Steward, with a very effectuall exhortation in the end, that in this life we should purchase our selues friends, by the vse & distribution of our wicked mammon, which friends may afterward make vs place in heauen. To this effect are directed all those admonitions of holy Scripture. *Worke your* *owne saluation:* And againe, *Brethren, be ye careful* *to make your vocation & eleitiō sure by good workes.*

Gal. 6

1. Cor. 15
14.

Luc. 16

Philip. 2

2. Pet. 1

Gal. 6.

Joan. 9.

And yet further S. Paul adioyneth another circumstance, therby to mooue vs the sooner, saying: *While we haue tyme let vs doe good workes,* insinuating therby, that this tyme present was allowed vs only for that purpose, and that this time being past, there would be no more place for such matters, according to that sage admonishment of our Sauour himselve; *The night will come when no man can worke any more.*

31. For preuenting of which night, and to take the time while it serued, very strange it

The diligence of old Christians in workes while they had tyme.

is to consider, the paines, watchfulnes, and diligence, which auncient holy Christians in former ages did vse, and the senseles forgetfulness wherin we passe our dayes now. They imitated the good husbandman, who is careful to cast his seed into the ground whiles saire whether lasteth; and the diligent merchant, who ouerslippeth not to lay out his money while the good market endureth. They knew the tyme would not be longe, which they had to worke in, and therefore they bestirred themselues seriously whiles opportunity was present. Hereof among other things, proceeded all those goodly monuments of almes-deedes & charitable workes, yet extant to the world, as witnesses of their exercise in this kind of wisdom. So many Common Wealthes established; so many Churches builded, and endued with abundant maintenance; so many Bishopricks, Deanries, Archdeaconries, Chanonries, Prebendes, Chantries, and Benefices. So many Hospitals and houses of Orphanes & fatherles infants, as also for the reliefe of other poore,

poore, impotent and distressed people. So many Seminaryes, Schooles, Halles, Colledges, and Vniuersities, for increase of learning. So many Bridges, High-wayes, Causes, Town-houses, and other publique commodities. So many places of prayer and deuotion; as Monasteryes, Abbeyes, Priories, Conuents, Nunries, Ermitages, Cells, Oratoryes, & other like, for repose of vertuous people that would leaue the world, and betake themselves only to cōtemplation of heauenly things, and exercise of a more holy and retired life.

32. All which charitable deeds & many more that cannot be recounted, came out of the purses and coffers of godly Christians in auncient times, who very often gaue not only of their abundance and superfluities; but spared also from their owne sustenance and necessary reliefe, as also tooke away and alienated many things from their owne children and posterity, to employ them in these charitable vses, for the benefit of their soules. Whereas on the contrary side, we that now live in this miserable corrupt time, are so farre off, from giuing away our necessities, and plucking from our owne bodies to these offices of charity: that we make no scruple at all, to spoile the poore and godly of these benefites and reliefes, which were left vnto them by our holy for-fathers. And as for our owne superfluities and excesses, we seeke cōmonly to employ them, rather on haukes, and dogges, and other bruit beastes (as sometimes also vpon much more vile vses) then in charitable deeds to the reliefe of our poore brethren,

The charitable
deedes of
our ancestors,
and want thereof
in vs,

brethren, and to the ease of our owne soules in the life to come. So viterly sayleth the whole world at this day, in performing this point of doing good deeds.

The perfectio
of
Christian
vocation
if it were
fullfilled.

33. Wherefore to drawe to a conclusion of this whole chapter: it may appeare by that which hitherto hath byn said; first, what a perfect and most excellent creature a good Christian is; whose life is nothing els but a continuall warfare and resistance of all sinne, both in thought, word, and deed: and an incessant exercise of all piety and good workes, which his hand, or hart may possibly performe. Which kind of life, if it were exactly fulfilled, in such sort as it was prescribed by Christ the author of our profession? most euident it is, that the comon weale of Christianity should be a most heauenly, blessed, and Angelicall estate vpon earth, wherein no fraude, no deceit, no malice, no contention, no wickednes, iniustice, or violence should raigne: and consequently, either few, or no temporall lawes should be necessary for punishment of the same. For that by the only law of religion and conscience, all would be simplicity, all purity, all truth and honesty, concord, loue, and charity one towards the other: euen as we read, that it fell out in the first dayes & ages of Christian religion: when this law of conscience was yet obserued. But now, for that the world hath abandoned commonly in euery place, these two principall parts of Christian duty (I meane the resistance of sinne, and performance of good workes) a great part of Christians are become more
sen-

sensuall, and dissolute in manners and life, then perhaps euer were the more ciuile part of Gentiles and Infideles, which is a most intolerable and supreme dishonour to our Sauiour, that gaue his life for reducing vs to a better conuerlation. For which caule, in all reason, right, and equity, the punishment of such vnworthy Christians, must needs be farre greater at the later day, then of the very Paganes, who had not that light and assistace for their direction, according to that speach of Christ to certayne vngratefull Townes and places wherein he had preached: woe be to thee *Carozaim*: woe be to thee *Beithsaida*, for that, if the like things had byn done in *Tyrus* and *Sidon* (which are heathen Cities) that haue byn done in thee, they would haue repented; and therfore I tell you, that it shalbe easier for them in the day of iudgement, then for you. Which point, would God that men now adayes would attentiuely consider.

Matth. 11.

Luc. 10.

The difference of the vertuous & wicked in this world & in the next.

Rom. 2.

1. Tim. 4.

2. Cor. 5.

34. Secondly, it may appeare by these, other things before set downe, what a maruelous different life the good and euill doe passe in this world, and consequently, how different a lot they are to receyue in the next, from him that rewardeth ech man (as *S. Paul* sayth) according to his actions, either good or euill. For first, the vertuous Christian doth not only abstaine from committing sinne (especially that which Diuines call mortall, and which ech man by Gods assistance may eschew) but also by continuall resisting and fighting against the same, he increaseth daily & hourelly his merit, for the crown of heauen,

But

A point
of great
conside-
ration.

But the careless man, yielding consent of hart to euery lewd concupiscence that offereth it selfe, doth not only not gayne any merit at all, but heapeth vp sinne vpon sinne without end, measure or number. Agayne the carefull man besides auoyding sinne, and the gayne which he gathereth by fighting in that combat, performeth also infinite good workes, at leastwise in hart and desire, which is accepted by God for deeds, where further ability fayleth. But the loose Christian, neyther in hart or deed doth any good at all; but in place thereof committeth infinite euills. For that, as the one employeth his whole mynd, heart, words, and hands with all the forces, and other abilityes that God hath lent him, to the doing of good and resisting of euill: so the other bendeth all his powers both of body, mynd, and fortune, to the seruice of vanities, the world, and of his owne flesh, and to the increase of Christs enemies kingdome. And heerby; as the former increaseth hourelly in merit before God (wherunto by his holy promise belongeth increase of grace in this lyfe, and of glory in the lyfe to come) so the later continually, by all his thoughts, words, deeds and endeauours, doth multiply in sin from tyme to tyme, wherunto of Gods iustice doe appertayne both vengeance and damnation, with the torment of hell. And in this contrary course, they passe ouer their liues, for twenty, thirty, forty, more or fewer yeares, and so come to dy, ech man with his contrary account: which being such as I haue sayd, can it be meruaylous to any man liuing, if there be so great diuersity in their pay-

pay-

payments, and euerlasting conditions for the world to come; seeing their dealings and reckonings were so opposite and vnequall in this lyfe present.

35. Learne then (my deare brother) if thou be wise, by these and like considerations, to awaken thy selfe while thou hast tyme. If thou find by examination of the two foresayd parts of Christian duty, that hitherto thou hast walked awry, and hast not performed the lyfe required in that vocation: thanke God for this so great a benefite, as is the reuealing of thy danger while yet there is tyme and place to make amends. Many (no doubt) are this day in torments, and shalbe euerlastingly, who passed ouer their liues without euer thinking of these affaires, and if they had receyued so speciall fauour as thou dost now, in hauing these matters so particularly laid before thee, perhaps they had escaped those eternall calamities, wherein now they are fallen without possibility of redresse. Vse then Gods mercy to thy gaine (deare Christian) and not to thy greater, and more intollerable damnation. Cast not away wilfully that most precious iewel, thy soule, which Christ hath bought so dearly, and which he desireth so vehemently to saue, and enrich with grace and euerlasting glory; if thou wouldest yield the same into his handes, and be content to direct thy life according to his most holy and sweet commandements, remember often what thou wilt desire to haue done, and performed at the houre of thy death, to which purpose read & ponder well the 8. & 9. Chapter following.

The conclusion with an exhortation.



OF THE
ACCOMPT WHICH CHRI-
stians must yield to God, of the duties
and offices before rehearsed.

*As also, the Maiesty, Seuerity, Terrour, and
other circumstances of that reckoning-day;
with two seuerall tymes appointed for
that purpose.*

CHAP. V.



A point
of great
wiledom

AS in euery office & charge cō-
mitted to a seruant in this lyfe,
it is a principall point of wise-
dome, to consider and beare in
mynd, what account and rec-
koning shalbe demanded ther-
of by him who placed him in that roome; as
also, what nature and disposition his mayster
is of in taking his audite; that is, whether e-
xact or remisse, facile or rigorous, mild or
sterne; and whether he haue power to punish
at his pleasure if he find him faulty: euen so it
behoueth a carefull Christian man, in the char-
ge of his lyfe and duty before mencioned and
declared, very diligently to weigh and ponder
with himselfe, what manner of reckoning his
Lord and Sauour will require at his hands, &
in what termes, eyther of rigour, of lenity, fa-
cility

cility or severity, he will proceed with him in that account or audit. Which thing a prudent man may easily conceyue by consideration of these two points which ensue.

2. First, if we weigh the manner, order, and circumstances, whereby his charge, that is, the law & rule of his conuerſation, was published & proclaimed by God vnto the world. Which thing is set forth at large in the booke of *Exodus*, where is described with what merueylous and dreadfull maiesty, feare, terrour, thunder, and sound of trumpetes, the ten Commandements of God (which contayne the perfect forme of a vertuous life) were pronounced by Angels vnto the people of Israel. Which terrour and and maiesty S. Paul applyeth expressely to this meaning that we should greatly tremble to violate or transgresse this law which was deliuered with such circumstance of dread and honour: seeing that the lawes of great Princes and Potentats, are exacted commonly and executed vpon the offenders, with much more terrour, then they were proclaymed.

How the Law of good life was published.

Exod. 19.

20.

20.

Heb. 12.

3. Secondly, these same in part may be conceyued, if we consider what Iudge or Auditour we shall haue in this account. Which S. Paul declareth plainly in these words. *We must all be summoned before the tribunal seate of Christ & euery man receaue eyther good or euil according as he hath behaued himselfe whiles he liued vpon earth.* Which thing Christ himselfe confirmeth in diuers Parables, when he promiseth to take account of all his talents lent vnto his seruants in this world. And in S. *Math.* Ghospel he expresseth the par-

2. Cor. 5.

1. Cor. 12.

16. 19. 20

Math. 26

particular manner of that account, saying : *The sonne of man shall come with his Angels in the glory of his Father to take an account, & then shall he giue vnto euery man according to his workes.* And yet more particularly and seuerely of the same matter, and day : *I say vnto you, that euery idle word that men shall speake, they shall giue an accompt thereof in the day of iudgement.* By which speech of our Sauour we are admonished, not only that we shall giue an accompt of our doings: but also that we shall yeeld the same to himselfe, who sayth in another place : *Ego sum Iudex & testis.* I am both Iudge and witnes in this accompt. We are instructed also, that this accompt shall be most exact and exquisite, not omitting the least errours and offences that haue passed in our life. That particular reward or punishment shall be assigned to ech man, conforme to the quality of his accompt. And finally, that this accompt or day of reckoning (for declaration of the terrour and maiesty that shall be vsed therein) is called heere by Christ, a Iudgment and Tribunall, wherein sentence of life or death is to be pronounced.

Two 4. Of which iudgement or accompting
dayes of day, the scripture noteth vnto vs two kinds.
iudgmēt. The first wherof is called a particular iudgement, for that it is exercised vpon euery soule immediatly after her departure from the body, according to the words of holy S Paul: *It is appointed for euery man once to die, and after that to haue his iudgement.* The second is called a Generall iudgement, for that it shall be executed
Particular.
Heb. 9. ypon all the world together, at the last day,
Gene. al. when

when mankind shall be translated from this terrestriall habitation. And of this iudgement, are to be vnderstood aswel those former words of Christ our Lord, touching his comming in glory, as also infinite other places and passages of Scripture, which doe forewarne and admonish vs of this most dreadfull day. And albeyt in the first particuler indgment, ech soule that departeth hence, receyueth an irrenocable sentence, eyther of life or death eternall (as may appeare by the examples of Lazarus, and of the rich glutton; whereof the one was determined to euerlasting repose, and the other to eternall torments immediately vpon their separation from this world:) yet are there alledged by the holy Saints of God, diuers most cleare, facile, and euident reasons, why his diuine wisdome, besides that first priuate & particular day of tryall, hath ordaynd also this second, which shalbe publike, manifest, and vniuersall.

Luc. 16.

5. The first wherof is; that the body of Foure man rising from his sepulcher at that day, reasons may be partaker of eternall punishment or whythere glory with the soule, euen as in this life, it is a second was participant of the vertues or vices which Iudgement the soule did exercise. The second reason is; for that, as Christ was contemptible in this world, and dishonoured publikely, and put to confusion with his Saints after him in the sight of all men: so was it conuenient that once in this world, he should shew his power and maiesty, and that in the sight of all his creatures togeather, but especially of his wicked enemyes, who after that day are neuer to

3

see or behold him more. The third is; that both wicked sinners, and blessed Saints of God, might receyue their rewards, and finall payments openly, in the sight and hearing of ech other, to the more hart-breake and confusion of the impious, and triumphant ioy of the vertuous, who commonly in this world, were contemned, ouer-borne, and troden downe by the other. The fourth and last is; for that men when they die, do not cōmonly carry with them all the good or euill which they haue wrought, hauing left behind them diuers things, which may increase their merite, or demerite after their deathes: as are their examples, their instructions giuen to others, their temporall faculties or abilities, bookes, preachings, exhortations, and other like meanes, wherby good or euill may proceed after their departure. The reward wherof, cannot so conueniently be assigned vnto the whiles this world endureth, for that their ioyes or punishmēts in the places where they are, may daily be augmented, by the hurt or good that may be wrought in the world, by those meanes which they left behind them.

Oh that men would consider well this reason.

Heretiks.

6. So Deuines doe hold (for examples sake) that the glory of *S. Paul* is increased daily in heauen, and thalbe vnto the worlds end, by reason of them that daily doe profite by his writings and rare example of life vpon earth: as also on the contrary part, that the torments of *Ayrius*, *Sabellius*, and other wicked heretiques, are continually augmented, by the numbers of them, who from time to time are corrupted with their seditions and pestilene writings.

writings. The like they hold of dissolute Poets, and other loose writers, which haue left behind them lasciuious, wanton, and carnall deuises; as also of negligent parents, maysters, or teachers, who by their retchlesnes and euill examples gaue occasiō to corrupt the chidren, scholers, or seruants committed to their gouernement and instruction. But after this generall day of iudgment once past, there shalbe no more place of meriting vpon earth, either good or euill; for that the world then & there shall receyue an end, and a finall sentence be pronounced of whatsoeuer hath passed from the first foundation and establisment therof.

7. Of this last & generall iudgment then, which contayneth a confirmation or ratifying of the particular going before, as also a finall conclusion, clearing, and knitting vp of all accounts and reckonings with mankind, for his traffique and stewardship in this worldly pilgrimage; the holy Scripture of God admonisheth vs most carefully to haue continuall remembrance and consideration, as of the greatest and most important busines that euer we shall deale in, and as the forciblest meanes to restrayne vs from sinne, that possibly may be deuised among frayle men in this life. For of this were vttered those words especially: *Beare in mynd the last end of all things, and thou shalt not sinne euerlastingly.* Which holy Dauid seemed to haue experienced in himself when he wrote as followeth: *I haue obserued the wayes of my Lord, neyther haue I committed wickednes agaynst my God; for that his iudgments were alwayes in my sight, and his iustice I haue not cast out of my mynd.* And (by these

Loose
Poets.

Euill Pa-
rentes.

How ne-
cessary is
the reme-
brance of
the last
day of
iudgmēt.
Eccles. 7.

Psalms. 17.

these meanes) I shalbe vnspotted in his presence; and will keepe my selfe from committing iniquity. Hence it is that the Prophet Moyse when he saw the people of Israel careles in committing sin,

Deut. 32. cryed out in zeale: O foolish nation without wisdom or counsell; would God they had wit and understanding, & would see the end of things to come. As who would say, if they had so much wit, as to consider this, and what accompt they must giue to God at the last day of their doings; they would not offend him as they doe. But as the scripture sayth in another place, for that this day of reckoning is differred, and for that

Eccles. 8. iudgement is not pronounced presently against the wicked, the children of men doe commit wickednes daily without all feare. We haue then to cōsider in this place, for our owne instruction and good admonishment in life, what māner of accounting day this shalbe, whose remembrance is so much and often commended vnto vs in holy scripture. For better conceauing whereof, we shall deuide this Chapter into three principal heads or points. The first whereof, shalbe of preparations or preambles, assigned to go before this day. The second, of things that shal passe and be executed at that day. The third, of that which is to ensue vpon the sentence giuen, and the iudgment ended.

Three
chiefe
points of
this
Chapter.

The first Part of this Chapter. Of preparations
before this generall day of Iudgement.

8. **C** Concerning the first; it is to be noted that for the more dread and Maiesty of this great day, the Eternall wisdom of almighty God hath ordained and reuealed vnto vs, that before the comming thereof, when it approacheth neare, there shall most wonderfull and horrible preparations, signes, & tokens appeare in the world. The first whereof shalbe the garboyles, tumultes, and commotions of the all Nations, Kingdomes, and People vpon earth. Which our Sauour himselfe described in these words to his Apostles: *When you shall heare the same or bruit of warres and vp-rores, be not afraide; for that these things must be, and yet presently the end of the world shal not ensue. One nation shall rise agaynst another, and one kingdom shall impugne another: there shalbe great earth-quake, pestilence, and famine: most terrible signes, & tokens from heauen.* Vpon which words of our Sauour blessed S. Gregory hath this discourse. The last tribulation must haue many tribulations going before it; and by these many-fold afflictions precedent, are declared the eternall afflictions that must ensue. And therefore Christ sayd, that after warres and vp-rores, the end should not immediately follow: for that, it behoueth that many transitory calamities should go before; to denounce vnto vs the endles woes which are to come after.

Luc. 21.

*Greg. hom
35. in E-
uang.*

Ezech. 38

Dan. 7.

Apoc. 13.

See S.

Hierome

com. in cap

7. Dan. in

fine.

Dan. 12.

Ezech. 38.

Amoſt
wonder-
ful pro-
phesy of
the ſlaug-
hter to be
commit-
ted by
Anti-
Chriſt.

9. Theſe warres, tumultes, & moſt dread-
full confuſions heere ſignified by Chriſt, are
ſpecified more plainly in other places of ho-
ly Writ, but eſpecially by *Ezechiel*, *Daniel* and
S. Iohn in his reuelations. Whereof it is pro-
phesied, that a litle before the laſt generall day
of iudgement, there ſhalbe reuealed the man
of ſinne, called Antichriſt, who after the con-
queſt of many Kings & kingdoms, ſhall make
himſelfe the Monarch and abſolute owner of
the world; and ſhall exerciſe vpon good Chri-
ſtians more barbarous cruelty, and ſhed more
innocent blood within the ſpace of three yea-
res and a halfe (which ſhalbe the terme of his
outragious tyranny) then all other enemies of
God haue done from the beginning. The mat-
ter is deſcribed moſt ſtrangely by the Prophet
Ezechiel: Who after declaration of one moſt
bloody battaile to be fought by Hieruſalem,
wherein he ſayth figuratiuely, that the wea-
pons of ſuch as ſhalbe ſlayne, ſhalbe ſufficient
to make fire for ſeauen yeaes after, he adioyn-
neth in the perſon of God this narratiō: I haue
ſpoken in my zeale, & in the fyre of my wrath
haue I promiſed, that in the laſt dayes when
Gog and *Magog* ſhall come into the world (by
theſe names are ſignified the army of Anti-
chriſt) there ſhalbe a great commotion vpon
the earth, and the fiſh of the ſea, the byrds of
the ayre, the beaſtes of the field, and all that
creepeth on the ground, togeather with all hu-
mane generation, which liueth vpon the face
of the earth, ſhalbe in an vp-ſurre before my
face. Hilles ſhalbe ouerturned, hedges ſhalbe
broken downe, and euery ſtrong wall ſhal fall

to the ground. I will cast agaynst them the sword, from the toppes of all mountaynes, & and euery mans sword shalbe bent agaynst his owne brother. My iudgement shalbe in pestilence, and bloud, and vehement stormes, and in huge stones that shall fall downe. I will rayne fire and brimstone &c. And thou sonne of man, tell vnto all the foules and birds of the ayre, and to all the rauenuous of beastes of the field: assemble your selues; make hast; come togeather from all quarters, to feed of the sacrifice which I shall prepare vnto you: a great sacrifice, vpon the mountaynes of Israel. You shall eate the flesh of stout Champions, and shal drinke the bloud of Princes. You shal feed of their fat vntill you be cloyed, and you shall drinke their bloud till you be drunke, you shall be filled at this my table, and all Nations shall see this my iudgement, that I haue exercised, and in what manner I haue stretched out my potent hand vpon them.

Ezech 39

10. Thus much hath the word of God, & much more (which for breuity I doe omit) of the great miseries and confusions that shalbe among men, some little tyme before the day of iudgement. Which tyme being expired, there shal ensue other preparations in the heauens and elements of the world, much more dreadfull then these. Which by Christ himselfe and his Saints are described in this manner. At this day there shalbe signes in the Sunne, in the Moone, and in the starres. The Sunne shalbe darkened: the moone shall giue no light: the starres shall fall from the skyes; and all the powers of heauen shalbe moued:

The 2.
kind of
preparation.

Luc. 21.
Matth. 24.
Marc. 13.
2. Pet. 2.

the firmament shall forsake his situation with great violence: the elements shall be dissolved with heat, and the whole earth with all that is in her shall be consumed with fire. The firme land shall mooue, and leaue her place, and shall fly away like a Doe: the pressures of Nations vpon earth shall be inestimable, by reason of these things, and through the confusion of hideous noise from the sea & floudes, and men shall wither away, and dry vp for feare and expectation of the things, which at that day shall happen to the vniuersall world, Thus farre out of the Ghospell.

Apoc. 6.

A most
wonder-
full reue-
lation of
S. Iohn.

Death,
& Hell.

Apoc. 8.

11. But *S. Iohn* the dearly beloued disciple of our Sauour, setteth out the same more at large, according as it was reuealed vnto him, in this manner. I heard (sayth he) a voyce like the sound of thunder, saying: Come and see. I did see: and behold a white horse, and one that sat vpon him that had a bow; and he went to conquer. After which followed a blacke horse, and he that rode vpon him had a paire of ballance in his hande. After him passed forth a pale horse, and he that sat vpon him was called *DEATH*, and *HELL* followed behinde him; and he had authority giuen to him, to slea by sword, by death, and by the beastes of the earth. The earth did shake, the sunne grew blacke like a sacke, the moone like bloud, the Starres fel from heauen, the sky doubled it self like a folded booke, euery hil and Iland was mooued from his place: the kinges of the earth, and princes, and tribunes, and the riche and stoute hid themselues in denues, and in the rockes of hilles. Then appeared

peared seauen Angels with seauen trumpets, and ech one prepared himselfe to sound his blast. At the first sound came there haile and fire mixt with bloud. At the second, a whole mountaine of burning fire into the sea, wherewith the third part of the sea was made bloud. At the third blast fell there a great Starre from heauen named *Abimthium*, burning like a torch, and infected the riuers & fountaines. At the fourth blast was ~~st~~icken downe the third part of the sunne, moone, and starres, & an eagle flew into the Element crying with a hideous voyce, woe, woe, to all them that dwell vpon the earth.

12. At the fift found fell another starre *Apoc. 9.*
from heauen, which had the key of the pit of hell: and he opened the pit, and there arose a smoke as from a great fornace, and there came forth certaine locustes like scorpions, who tormented all such as had not the marke of God in their for-heads. And all these dayes men did seeke death and could not find it. And these locustes were like barbed horses, Wonder- with crownes on their heads. Their faces like full locu- men, their haire like women, their teeth like stes.
lions, and the noise of their winges, like the noise of many Chariots running together, their tailes like scorpions, and their stinges were in their tailes: their king was an Angel of hel, named *Abbadon*, which signifieth an vtter destroyer. At the sixt blast of the trumpet were loosed foure Angels tied before, and then rushed forth an army of horsemen in *Apoc. 9.*
number twenty hundred times ten thousand. And I saw the horses, and they which sate vpon

pon them had brest-plates of fire and brimstone. The heads of these horses were as lions, and out of their mouthes came fire, smoke, & brimstone, wherby they slew the third part of men which had not repented, & their strength was in their tailles, which were like serpentes.

Apc. 10.

Then was there an Angell, which putting one foote vpon the sea, and an other vpon the land, did sweare by him that liueth for euer & euer, that after the blast of the seauenth trumpet, there should be no more time. And so

Apc. 11.

when the seauenth Angel had sounded, there came great voyces from heauen, saying: The kingdome of this world is made to our Lord and his Christ, and he shall raigne for euer.

The 7.
cuppes of
od. 11. 1c

13. And I heard a great voyce saying to the seauen Angels, goe and power our seauen cuppes of Gods wrath vpon the earth: and so they did. And the first brought forth cruel wounds vpon men. The second turned the sea into red blood. The third turned the riuers & fountaines into like blood. The fourth, afflicted men with fire & made them blaspheme God. The fift made them eate their owne tongues for sorrow. The sixt dried vp the water. And I saw three foule spirits like frogges, issue out of the mouth of a dragon. And finally the seauenth cuppe being powred out, there came a mighty voyce from the throne of God, saying; It is dispatched. And there followed lightnings, and thunders, and voyces, and earth-quakes, such as neuer were since men dwelt vpon the earth. Thus farre this Apostle, Euangelist, and Prophet *S. Iohn.*

14. And now tel me (my good Christian brother)

brother) is it possible for any tongue either humane or Angelicall, to expresse a thing more forcibly then this is heere set downe? what mortall hart can chuse but tremble, euen at the reading, and remembrance only of these inspeakable and incomprehensible terrors? What manner of day will that be (trowest thou) when the heauens shall mourne, the whole earth shall shake, the sunne and moone loose their light, the Starres fall downe, the sea and floods forsake their channels and naturall courses, all the elements be dissolued, the face of the earth ouerflowed with blood, and the vniuersall world on a flaming fire? Is it meruaile now, if the Scriptures auouch that the iust man, and Angels themselues shall be afraide of that day? And then to reason as S. Peter doth, if innocency and iustice shall scarcely esteeme themselues secure in that fearfull trial, what shall become of sinne and iniquitie? what shall become (I say) of the careless & dissolute Christian, when he shall see so infinite a sea of miseries rush vpon him? O that men would thinke vpon this daye while they haue yet time? O that they would awake and prepare themselues by vertuous life to stand secure and confident at this wofull houre. Who is there now a dayes which taketh that care, that holy Hierome did, who was wont to say (hauing much lesse cause then we) that he did neuer eate, nor drinke, nor sleepe, nor take any other action in hand, without the fearefull remembrance of this accounting day. And this of the preparations. There followeth the execution of 30. things done in that iudgment.

A consideration
vpon the
premisses

Sopho. 1.
Psalme 74.
1. Pet. 4.

Hier. de
regul. Mo-
nach. cap.

The second Part of this Chapter. Of thinges
that must passe in this iudgement.

15. **V**Vhen the former preparation shall be fulfilled and finished, and the whole world brought to that pitifull state and plight, which I haue described, Then (sayth the scripture) shall the signe of the sonne of man appeare in the skye, and all the Tribes of the earth shall see him comming in the clondes of heauen, amidst all his Angels, with much power and glory, in great authority and maiesty. And there in a moment, in the twinkling of an eye, he shall send his Angels with a trumpet, and with a great cry at mid-night, and they shall gather together his elect from the foure parts of the world, euen from heauen to earth. Hitherto are the words of holy Scripture. Wherein is set downe the first act of

The com- this dreadfull iudgment; which is the com-
ming of ming of the Iudge to this throne and tribu-
the Iudge nall seate, so much the more terrible and full
of maiesty in this his second appearance, by
how much more humble, poore, and contem-
ptible he was, and despised in his first being
vpon earth for the worke of our redemption.
So S. Iohn affirmed, that he which was slaine
as a Lambe, should come againe to iudge as

Apoc. 5. a Lion. Of which comming, the Prophet Ma-
Malac. 3, lachies wordes are: Behold our Lord shall come,
and who shall be able to abide the day of his comming?

And

And the Prophet Isay addeth further touching the same coming, that the very mountains shall melt at that day before his face. And yet further he describeth the same in another place thus: Behold our Lord shall come in strength and fortitude, as a storme of haile, and as a whylewind breaking and throwing downe whatsoever standeth in his way; as a rage of many waters that overflow and rush together &c. Wherunto the Prophet Dauid annexeth: that burning fire shall rume before his face, and on euery side of him a violent tempest.

16. This terrible iudge then being set, & all creatures of the world conuented before him, the Scripture relateth vnto vs, the order of that iudgement, described by Daniel in these words. I stood (sayth he) with attention, and I saw certaine seates placed, and the ancient of yeares sate downe in iudgement. Thousand thousands were attendant to serue him; and hen hundred thousands stood wayting before him. The iudgement was settled, and the bookes were opened. Thus much was reuealed to Daniel, without declaration what bookes those were. But to S. Iohn the same were manifest, who expoundeth the matter thus: I saw (sayth he) a great bright Throne, & one that sate vpon the same, before whose face both heauen and earth did tremble &c. And I saw all those that were dead, both great and small, standing before the throne. And the bookes were then opened, and all those that were dead had their iudgement, according to the things which were written in these bookes, euery one according to his workes. By which words we are giuen to vnderstand, that the bookes which at that day shalbe opened, and wherby
our

The store
of wit-
nesses a-
gainst vs
at the last
day.

or cause must be discerned, shalbe the euiden-
ces of our deeds and actions in this lyfe, re-
corded in the testimony of our owne consci-
ences, and in the infallible memory of Gods
inscrutable wisdom. Wheunto shall giue
witness in that place agaynst the reprobate,
both heauen and earth which were created for
them; the Sunne and Moone with all the star-
res and Planets, which from the beginning
of the world haue serued them; the elements
and other creatures inordinately loued and a-
bused by them; their companions there pre-
sent with whome they sinned; their brethren
whome they afflicted, the Preachers and o-
Saints of God whome they contemned; and
aboue all other things, the ensigne and stan-
dard of their redemption, I meane the trium-
phant Crosse of Christ, which shall at that day
be erected in the sight of all the world. All
these (I say) with infinite other things, shall
then beare witness agaynst the wicked, & con-
demne them of intollerable ingratitude, in that
they offended so gracious and bountifull a
Lord, as by so manyfold benefits allured them
to loue and serue him.

The con-
fidence of
the good
& terror
of the
wicked.

Sap. 5.
Luc. 23.
Apos. 6.

17. At this day (sayth the Scripture) shall
the iust stand in great constancy agaynst those by whom
they were afflicted, and oppressed in this life. And
the wicked seeing this, shalbe surprised with a horrible
feare, and shall cry vnto the hills; fall vpon vs and
hide vs from the face of him that sitteth vpon the
throne; and from the indignation of the Lambe; for
that the great day of wrath is now come. O mercy-
full Lord, how great a day of wrath shall this
be? how truly sayth the Prophet in his medi-
tation

ration of this day: Who can conceyue the power of
 thy wrath, or who is able for very feare, to reuerence
 the greatnes of thy indignation? This is that day
 of thine, whereof thy seruant said so long be-
 fore; That thy zeale and fury shall spare none in this
 day of reuenge, neither shall yield or be moued with
 any mans supplication. nor shall admit rewardes for
 the deliuey of any man. This is that most dread-
 full day of thine, whereof thy holy Prophet
 admonished vs, when he said; Behould the day
 of our Lord shall come, a cruell day, full of indignation,
 wrath and fury, to bring the earth into a wilderness, &
 to crush in peeces the sinners therof. And another
 Prophet of the self same day: Behould the day of
 our Lord doth come, a day of darkenes and dimnesse,
 a day of cloudes and stormes, a most terrible day, and
 such a one, as was neuer from the beginning of the
 world, nor shalbe after in all eternity. This is thy
 day (O Lord) & so properly thou wilt haue it
 called, like as it pleaseth thy goodnes to terme
 the course of this present life, the day of man.
 For that as in the time of this present world,
 thou art content to holde thy peace and be
 patient, and suffer sinners to doe their will:
 euen so at this last day, thou wilt rise vp and
 pleade for thine owne glory, and wilt
 make thy self knownen to the terrour of thine
 enemies, according as thy seruant Dauid
 fortold of thee, when he said; *Cognoscetur Do-*
minus iudicia faciens. God wil be knownen, when
 he shall come to do iudgment. And moreouer
 it is to be remembred, that all men good &
 bad must see and be present at this day, and
 that none can be exempted: so as whosoever
 readeth this, must know, that he, or she must

Psal. 89.

Prou. 6.

Isa. 13.

Joel. 2.

Gods day

Mans day.

Psalms. 9.

see and heare and behould the same, and haue their part and lot therein.

A dread-
full day.

Apo. 20.

18. Good God, what a meruaylous day shall this be, when he shall see all the children of Adam gathered together from all corners and quarters of the earth; when (as S. Iohn sayth) the sea and land shall yield their dead bodyes, and both hell and heauen shall restore the soules which they possesse, to be vnited to those bodyes: what a wonderfull meeting will this be (deare Christian) how ioyfull to the good, and how lamentable, dolefull and terrible to the wicked? The godly and righteous being to receyue the bodyes wherein they liued, into the league and fellowship of their eternall blisse, shall imbrace them with all possible sweetnes & delight, singing with the Prophet: Behold, how good and pleasant a thing it is, for

Psal. 131.

brethren (or parteners) to dwell together in unity. But the miserable damned spirits, beholding the carcasses which were the instruments and occasions of their sinne; & well knowing that their vnspeakeable torments shalbe increased by their mutuall coniunction and association: shall abhorre and vtterly detest the same, and curse the day that euer they were acquainted together; inueighing most bitterly agaynst all the partes and senses thereof, as agaynst the eyes, for whose curious delights so many vanities were sought; the eares, for whose pleasure & daliace so great variety of sweet sounds and melody was procured: the mouth & tast, for whose contentment and fond satisfaction, so innumerable delicacies were deuised. And to be short, the backe and belly with other sensuall

The com-
plaints of
the dam-
ned souls
against
their bo-
dies.

all partes, for contentation of whose riotous
oluptuouſines, both ſea and land were ſifted
and turmoyled.

19. This ſhalbe the moſt ſorrowfull con-
dition of theſe vnfortunate ſoules at that day :
that this ſorrow ſhall not auayle them. For the *Matth. 11.*
iudgement muſt paſſe on. *And then* (ſayth the
ſcripture) *ſhall Chriſt ſeparate the ſheep from the*
goates, and ſhall place his ſheep on the right hand, &
the goates on the left. O moſt dreadfull ſeparatiō ! Too late
that would Alexander, Cæſar, Pompey, and to repent
other ſuch Potentates of the earth giue at that at the day
ay, to haue but the loweſt roome among the of iudge-
ment :
of the right hand. They (I ſay) who had all the
roome of this world at their pleaſure, and all
dignities vnder their owne cōmaundry, would
now make more account of the meaneſt place
and corner among Gods elect, then of all the
 pompe and brauery of ten thouſand worlds, if
they were to liue agayne : their cogitations at
this day, being farre different from that they
were vpon earth, and their iudgements who-
ſe contrary. But (alas) there is no tyme of al-
teration or amendment now. They muſt ſtand
to that which is paſt, and according to their
former demeanours they muſt receyue their
roome. They haue a Iudge preſent, whoſe po-
wer they cannot auoyd ; whoſe ſeuerity they
cannot mollify : whoſe indignation they can-
not appeaſe ; whoſe determination they can-
not alter ; and from whoſe ſentence they can-
not poſſibly appeale.

The trea-
ſure of a
good cō-
ſcience

20. O my deare and louing brother, no
tongue of man (belieue me) can expreſſe, what day of
ſingular treaſure a good conſcience wil be at indgme-
this

this daye, when thou shalt see all the Princes and Monarches of this world stand there naked, trembling and appaled, being utterly destitute of an answer to the whole multitude, of their most secret finnes, displayed openly before their faces. An vnspotted conscience (I say) at this instant, shalbe a greater consolation, then all the dignities or pleasures of a thousand worldes. For wealth will not help, the Iudge will take no giftes; our owne submission will not be admitted, intreaty of friends will not preuaile, intercession of Angels and other Saintes shall haue no place, for that their glory shalbe at this day (as the Prophet sayth) *To bind Kinges in fetters, and noble Princes in yron manacles, to execute vpon them the iudgment prescribed.* Alas, what will all those delicate and dainty people doe at this instant, who liue now in ease and pleasures, and can take no paine in the seruice of God, nor abide to heare the naming of this day? what shift (I say) will they find out in those extremities? whither will they turne them? whose helpe will they craue? They shall see all things cry vengeance round about them; all things yield them cause of feare and horrow; but nothing any sparkle of hope or consolation. About them, they shall behould their Iudge offended with their wickednes; beneath them Hell open, and the cruell furnace ready boyling to receyue them to torment. On the right hand, shall be their finnes accusing them; on the left hand, the diuels ready to execute Gods eternall sentence vpon them. Within them shall be their conscience gnawing; without them, all

A most
pittifull
ease and
conditio

damned soules bewayling; on euery syde the whole world burning.

21. O mercyfull Iesus, who art to behold this rusfull spectacle; what a passage shall this be? what will the wretched sinner doe, say, or thinke when he shall be enuironed with these inexplicable miseries? how will his hart sustaine these anguishes? what way will he take? To go backe is impossible; to goe forward is intollerable; to stand there still is not permitted: what thē shall he do, but as thou (o Lord) with thy sacred mouth hast foretould, that he shall dry and wither vp for very feare; seeke death, and death shall fly from him, cry and beseech the hilles and mountaines to fall down and couer him, and they refusing to do him that reliefe, or affoord him so great a comfort; he shall stand there, as a most desperate, forlorne, and miserable catiffe, vntill he receive that dreadful and irreuocable sentēce of thine; Go yee accursed into euerlasting fire.

Attend
negligēt
Christian

Marc. 14.
Apoc. 6.
9.

Matth. 25

The second Part of this Chapter. Of the finall end, and that which shall ensue.

22. **T**His shall be the last act and conclusion of this wofull tragedy. For so it is recorded by the Iudge himselfe.

Thē shall the soune of man say to the sevn his right hūd *Matth. 25*
Come yee blessed of my Father, & possesse the kingdom which is prepared for you from the beginning of the world. I was hungry, & you gaue me harbour: I was sicke and you visited me: I was in prison & you came to comfort me. And to them on his left hand he

shall say: Depart from me ye accursed into euerlasting fire, prepared for the Diuell and his Angels: for I was hungry and you fedde me not, I was a stranger and you harboured me not, I was naked & you clothed me not, I was sicke and in prison, and you visited me not. Then shall they say vnto him, O Lord, when haue we seene thee hungry, thirsty, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee? And he shall answere: I tell you, for that you haue not done those thinges to one of these lesse (your brethren) you haue not done them to me. And then these wicked shall goe into eternall punishment, and the iust into life euerlasting. Hitherto are the wordes of Christ himself.

23. In which may be noted, first, that in recounting the causes of these miserable mens damnation, our Sauour alleageth not lacke of beliefe, or that they were not saythfull, wherof the reason may be that, which himself vttereth in another place of Infidels, saying: He that belieneth not, is already iudged. And

Notes vpon the last sentence of Christ.

Ioan. 3.
Tyt. 3.

1. Ioan 3
& 5.

Marke
well this
point,

O rule of Christian perfection. And for these, carelesse he pronounceth against them his most dread-Christiā. full sentence of euerlasting damnation. Which

sen.

sentence being once passed the Iudges mouth,
and receiued in the eares of all that infinite
assembly there present, imagine (thou my
Soule) what an vniuersall shout and outcry
will therupon straight ensue. The saued re-
ioycing and singing eternall prayses in the
glory of their Sauour; The damned bewail-
ing, blaspheming, and cursing the day of their
natiuity; The Angels commending & extol-
ling the equity of that iudgement, against
which the parties that are conuicted, shall
not be able to find any least exception. Con-
sider the intollerable vpbraiding of those
most insolent infernall spirits, against the
miserable condemned soules that are deliue-
red to their prey: with how bitter scoffes and
tauntes will they trayle them to their tormēt:
with what intollerable insultatiōs wil they e-
xecute the sentence of God against them?
Consider the eternall separation that now
must be made of Fathers and Children, of
mothers and daughters, friendes and compa-
nions, the one to glory, the other to misery,
without any hope euer to heare, or see any
more the one the other. And that which shall
be as great a grieffe as any of the rest; the
sonne or daughter going to rest and ioy, shall
not take pittie of their owne Parents or
friends, that are carried to calamity: but ra-
ther shall reioyce thereat, for that it redoun-
deth to Gods glory, for execution of his iu-
stice, though perhaps they were the occasion
or materiall cause of the others damnation.

The cry
& shout
vpon the
iudges
sentence;

A wofull
separati-
on.

24. O my soule, which now art heere
considering of these things a farre off, and then

The vani-
ty of all
worldly
prefer-
ments at
the last.

Shalt be present to see them actually before
thine eyes; what a doleful separation will this
be? what a parting? whose hart would not
breake at that day to abide this intollerable
seuering, if a hart could then breake, & there,
by make some end of his paines. But so much
ease will not be permitted. O yee children &
louers of this world, where wil all your de-
lights, recreations, and vanities be at this day?
All your pleasant pastimes? all your pride &
brauery in apparell? your glistening in gold?
your sweet sauiours of perfumes? your ho-
nours of cappe and knee? your adulations of
flatterers? your delicate fare & dainty dishes?
your musike? your wanton dalliances, & plea-
sant entertainments? where are all your good
friendes and merry companions accustomed
to laugh, and disport the time with you? Are
all now gone? O vanity of vanities, now
when you haue most need of them, they are
furthest off from you, and the remembrance
thereof shall doe nothing but torment you.
O my deare brethren, how sower will all the
pleasures, past of this world seeme at that
houre? How dolefull will the cogitation ther-
of be vnto vs? how frivolous a thing will all
our dignities, riches, offices, and other pre-
ferments appeare, wherein we take such exci-
sive delight now, and do weary out our spi-
rites for gaining the same? And on the con-
trary side, how ioyfull will that man be at
this instant, who hath attended to lead a ver-
tuous life, in resisting of sinne & doing good
works, albeit it were with much paine and
contempt in this world. Most happy creature
shal

shall he be, that euer he was borne, and overwhelmed with all ioy, that euer he tooke that path in hand; and no tongue but Gods can expresse his happines.

25. Wherefore heere (my louing brother) The conclusion to make an end, and to frame no other conclusion of all this whole declaration, but only the whole that which Christ himselte doth make vnto vs Chapter, (who being the chief actor that shal deale in with a this affayre, knoweth best of all other what forewarning countayle to giue:) let vs consider with our selues, euen in the very bottome of our harts, how ealy a matter it is now in this life, with a litle payne and diligence, to auoyd the danger of this most dreadful day. For which cause also it is most certayne, that the same is foretold vs, and so often vrged in holy write to our remembrance, as in like manner, so particularly described by our most mercifull iudge and Sauour, to the end we should by these seuer and earnest admonishments, be stirred vp to prepare our selues for it. So Christ himselte doth most euidently declare, when after al his former threatnings he cōcludeth in these most sweet words of exhortation. *Looke about your selues, watch and pray, for you knowe not when the tyme shall be.* But as I say to you, so I say to all men: be watchfull. And yet further in another place he adioyneth. *Attend vnto your selues, that your hartes be not ouertome with eating, and drinking, & with the cares of this life, and so this day ouertake you vpon the suddaine &c.* Be ye therefore watchful, & alwayes pray that you may be worthy to escape all these things which are to come, and to stand confidently before the sonne of man at that day.

Matt. 13.

Luc. 21.

26. These are the words and forewarnings of thy Iudge and Sauour vnto thee, my sweet & soule. And what more friendly and fatherly exhortation couldest thou desire? Canst thou dealing plead ignorance in this affaire hereafter? If of Christ thou thinke so, hear yet a further admonishment of his chiefe Apostle. *The day of our Lord sayth he, shall come as a thiefe (when men thinke not of it) in which the heauens and elements shall be dissolved; and all the earth with her inhabitants shall be consumed with fire. Which being so; what manner of men ought we to be in holy conuersation and piety, expecting and going on to meet with this day of our Lord.*

2. Pet. 3. In which words of S. Peter, is to be noted, *Ecles. 18.* that this meeting with the day of Iudgment, wherunto he exhorteth vs, is nothing els, but the due examination of our present perilous estate, and the speedy amendment of our life, to the workes of piety and holy conuersation: which indeed, is that only soueraine remedy, wherof the wise-man forwarneth vs, when he sayth: *Provide a medicine before the maladie, & examine thy self before iudgment, and so shalt thou find fauour in the sight of God.* Wherunto S Paul well agreeth, saying: *If we would iudge our selues, we should not be iudged.* But for that no man entreth into this due iudgment of himself, his life, state, and actions; hereof it commeth that so few doe preuent this dangerous day, so few prepare themselves, so few do accept of the good counsaile of Christ, so few are watchful, & so infinite doe fall a sleepe in the ignorance of their owne perill, to their remediles destruction and vnauoidable damnation. Our Lord giue vs his grace to looke better about vs.



OF THE
NATURE OF SINNE, AND
of the malice of him that committeth
the same, & perseuereth therin.

*For iustifying the seuerity of Gods iudgement,
set downe and declared in the Chapter
going before.*

CHAP. VI.

TO the end that no man may iustly complaine of the seuerer account, which God is to take of vs at the last day, or of the rigour of his iudgmēt, set downe in the Chapter before, it shall not be amisse to consider in this place, the cause why God doth shew such seuerity agaynst sinne, and sinners; as both by that which hath byn sayd, may appeare that he doth, as also by the whole course of holy Scripture, wherein euery place almost he denounceth his great hatred, wrath, and indignation agaynst the same: as where it is said of him; *That he hateth all those that worke iniquity.* And againe: *That both the wicked man & his wickednes are hatefull in his sight.* And finally, that the whole lyfe of sinners, their thoughts, words, yea and their good actions also, are abominations vnto him, whyles they liue in sinne. And that (which yet is more) he cannot abide nor per-

Psaln. 5.

Sap. . 14.

Prout. 15.

16 20.

Iob. 31.

Isa. 1.

Psaln. 13.

Eccl. 49.

Eccij. 15. permit the sinner, to prayse him, or to name his re-
 flames with his mouth, as the Holy Ghost testi-
 fyceth, & therefore no meruayle if he shew such
 seuerity agaynst him at the last day, whome
 he so hateth & abhorreth in this life, while he
 continueth his sinful course and repeateth not.

2. Of which hatred and auersion (though
 he cease not to loue our soules, and desire our
 saluation (as the holy Scriptures haue many
 testimonies :) so may there also be many rea-
 sons alledged: as the vndutifull transgression
 and contempt of Gods commandements, the
 great ingratitude of a sinner in respect of his
 diuine benefits, and such other, which might
 iustify sufficiently his indignation and seuer
 hatred agaynst him. But there is one reason a-
 boue all the rest, which openeth the very foun-
 tayne and origen of the matter: & this is, the
 most grievous iniury done vnto almighty God
 in euery mortall sinne that we commit: which
 indeed is so great an iniury, as no meane
 worldly Potentate could beare the same at his
 subiects hands, and much lesse God himselte
 (being the omnipotent Lord of all glory and
 Majesty) may in reason let passe unpunished
 an out-rage so often iterated agaynst him, as
 is sinne daily committed by the wicked.

3. For the better vnderstanding of which
 iniury, we are to consider, that euery tyme we
 comit a mortal sinne, there doth passe through
 our hart and mynd (though we marke it not)
 a certayne practique discourse of our vnder-
 standing and will (as there doth also in euery
 other election :) whereby we lay before vs on
 the one syde, the seeming commodity of that
 sin

The rea-
 son why
 God so
 hateth a
 sinner.

sinne which we are tempted to commit; that is to say, the pleasure which allureth vs thereunto: and on the other parte, the offence of God, which is, the lecting of his grace and friendship by that sin, if we yield vnto it. And thus hauing as it were the ballace there before Thein vs, and setting God in one end therof, and in ry done the other the aforesayd pleasure: we stand in to God the middest deliberating, and examining in a by sinne. certayne manner, the value, & weight of both partes, and finally do make choyse of the pleasure, and reiect almighty God: that is, we choose rather to loose the fauour of God, together with his grace, and whatsoever he is worth besides: then to lacke that pleasure and delectation of sinne. Now then, what can be more reproachfull to God, then to preferre a most vile pleasure before his infinite Maiesty? Is not this farre more intollerable, then the disgrace offered to him by the Iewes, when they made choyse of *Barabbas* the murderer, and reiected *Iesus* their Sauour? Surely, how heynous soeuer that sinne of the Iewes was: yet *Math. 27* *Math. 25* in two points this doth seeme to exceed the same. First, in that the Iewes knew not whom they refused in their choyse, as we do. Secondly, in that they refused *Iesus* but once, whereas we refuse him both dayly and houely, whensoever in our hartes we gine consent vnto mortall sinne.

4. And is it meruaile then, that God dealeth so seuerely, and sharply with sinners in the world to come, who doe vse him so opprobriously and contemptuously in this life? Vndoubtedly, the malice of a sinner is great

towards God, and he doth not only dishonour him by contempt of his commaundments, and by preferring most vile and base delectation before him, but further also, if the matter be looked into, beareth a secret hatred and grudge against his Maieſty, and would (if it lay in his power) offer in his endeaour to pull him out of his ſeat, or (at the leaſtwiſe) wiſh in his hart, there were no God at all to puniſh ſinne after this preſent life. Let euery ſinner examine the bottome of his conſcience in this point, whether he could not be content, there were no immortality of the ſoule, no reckoning after this life, no iudge, no puniſhment, no hell, and conſequently no God at all, to the end he might the more ſecurely enioy his pleaſures?

5. And becauſe God (who ſearcheth the hart and reynes) ſeeth well this moſt vndutiſull and trayterous affection towards him, lurking within the bowels of ſinfull men: (how ſmoth ſoeuer their wordes may be) her-
Sap. 1. of it commeth, that in the whole courſe of ho-
Hier. 11. ly Scripture, he denounceth them for his ene-
Eccl. 17. mies, and profeſſeth open warre and hoſtility
Apoc. 2. againſt them. And then ſuppoſe you, what a
Rom. 5. pitifull caſe theſe vnfortunate men are in
Jacob. 4. (being but ſeely wormes and wretches of the
1. Ioan. 3. earth) when they haue ſo puiſſant an enemy to fight againſt them, as doth make the very heauens to tremble at his lookes. And yet that the caſe is ſo, heare what himſelf ſayth, what he threatneth, what he thundreth out againſt them. After he had by the mouth of *Eſay* the Prophet repeated many ſinnes abho-
 minable

minable in his sight, as the taking of bribes, oppressing of poore people, and the like: he Sinners detesteth the doers thereof, as his open enemies, enemies saying: *This sayth the Lord God of hostes, the strong to God, Lord of Israel: Behold I will be reuenged vpon myae and God enemies, & will comfort my selfe in their destruction. to them.* And the Prophet Dauid, as he was a man in most high fauour with God, and made priuy *Isa. 1.* to his secrets aboue many other: so he (more then any other) doth expresse this seuerer meaning of God, & his infinite displeasure against sinners; calling them his enemies, vessels of his wrath, and ordayned to eternall ruine & destruction; and complayneth that the world wil not belieue this point. *An vnwise man (saith Psalm. 19.* he) *will not learne this, neyther will the foole vnderstand it.* And what is this, O holy Prophet? It followeth: *That sinners and workers of iniquity (after they haue appeared in the world) doe perish euerlastingly.* And what is the reason of this? He answereth immediatly: *Because thy enemies (O Lord) thy enemies (I say) O Lord, shall perish, & all they that worke iniquity shall be consumed.* Wherby we see, that al sinners be enemies to God, & God to the, as also vpon what ground & reason.

6. But yet (for the further iustifying of Gods seuerity) let vs consider in what measure his hatred is towards sinne: how farre it proceedeth, within what bounds it is comprehended, or whether it haue any limites or bounds at all, or rather be infinite & without limitation. And to vtter the matter as in truth it standeth, if all the tongues in the world were made one tongue, and all the vnderstandings of all creatures (I meane of Angells and men) were

Gods hatred is infinite against sinne and why.

were made one vnderstanding: yet, could neither this tongue expresse, nor this vnderstanding conceyue the great hatred which God beareth towards euery mortall sinne, which we commit. And the reason hereof standeth in two points. First, for that God, by how much more he is better then we are, by so much more he loueth goodnes and hateth sin, then we doe. And for that he is infinitely good therefore his loue to goodnes is infinite, and his hatred to euill infinite; and consequently, his rewards also to them both, are infinite and endles, the one in hell, with euerlasting misery; the other in heauen, by eternall felicity.

Why euery sinne deserueth infinite punishment.

7. Secondly, we see by experience, that how much more great and worthy the person is, agaynst whome an offence is committed; so much greater is alwayes the offence. As for example the selfe same blow or iniury offered to a bond-slaue and a Prince, differeth greatly in quality, and in the nature of offence; and consequently deserueth farre different hatred and punishment. And for that euery mortall sinne which we commit, is donne directly agaynst the person of God himselfe, as hath byn declared before, whose dignity is infinite: therefore the offence or guilt of euery such sin is infinite, and consequently deserueth infinite hatred and infinite punishment at Gods hands. Heerof followeth the reason of diuers thinges both sayd & done by God in the scriptures, and taught by Deuines touching the punishments of sinne, which seeme very strange vnto the wisdom of the world, and indeed to them scarce credible. As first of all, the most dread-

dreadfull punishments of eternall and irrevocable damnation of so many thousands, or rather millions of Angells, that were created to glory, with almost infinite perfection, and that for one only sinne, but once committed, and that only in thought, as Deuines are of opinion.

3. Secondly, the rigorous punishment of our first parents *Adam* and *Eue*, and all their posterity, for the onely eating of an apple by disobedience: for which fault, besides the chastising of the offenders themselves, and all the creatures of the earth for the same, and all their children and offspring after them, both before our redemption and after (for albeyt we are deliuered from the guilt of that sinne, yet temporall punishments doe remayne vpon vs for the same, as hunger, thirst, cold, sickness, death, and a thousand other miseries) besides also the infinite soules damned for the same before the coming of Christ by the space of foure thousand yeares; as also since, as well infidels, which are not baptized, as others: Besides all this, I say (which in mans reason may seeme seuerer enough) Gods wrath and iustice could not be sufficiently satisfied, except his owne only Sonne had come downe into the world, and taken our flesh vpon him, and by his paynes and death, made satisfaction for the same. And when he was now come into the world, and had in our flesh subiected himself vnto his Fathers iustice: albeyt the loue his Father bare vnto him, were infinite and euery little payne that he endured for vs, or at least wile euery droppe of blood which he

Rom. 9.
1. Cor. 15.

The punishment
Adam &
Eue.

The
value of
Christs
satisfaction.

droppe of blood which he shed for our cause; had byn sufficient for the whole satisfaction (for that his flesh being vnited to his God-head, made euery such satisfactory action of his, of infinite value and merit, and consequently of infinite satisfaction, correspondent the infinity of our first parents sinne:) yet to the end that God might shew the greatnes of his hatred and iustice against the said sinne, and all other; he neuer ceased to adde affliction to affliction, and to heape tormentes vpon the body and flesh of this his most deare

Isa. 53. and blessed sonne (for by Esay, he sayth, that himself was the doer therof) vntill he had brought him vnto that most ruefull plight, that his flesh being all mangled and most lamentably torne in peeces, retained no one droppe of blood within it. He spared him not (I say) euen then, when he beheld him sorrowfull vnto death, and bathed in that agony of blood and water, when he heard him vtter those most dolorous, and compassionate speeches: *O my father, if it be possible, let this cuppe passe from me.* And after that againe, much more pitifully vpon the Crosse: *O my God, my God, why hast thou forsaken me?* Notwithstanding all which cries and lamentations, his most mercifull Father (loving him as he did) would not deliuer him; but for satisfying of his Iustice, laid vpon him stripe vpon stripe, paine vpon paine, torment after torment, vntill he had rendred vp his life and soule into his sayd Fathers handes: which is a wonderfull and dreadfull document of Gods hatred against sinne, for our example.

*Matth. 26**Marc. 14**Luc. 22**Matth. 27**Psaln. 21**Isa. 53*

9. I might heere mention the sinne of *Eſau* in ſelling his inheritance for a little meate: of Theſinne which *S. Paul* ſayth, *He found no place of repentance after, though he ſought the ſame with teares.* *Genes. 25* of *Eſau*. Also the sinne of *Saul*, whose sinne being but one, and that only of omiſſion, in not killing *Agag* the King of *Amalec*, and his cattell, as he was willed, was notwithstanding vterly caſt of by God for the ſame (though he were his annointed and choſen ſervant before) and could neuer get remiſſion thereof, albeit both he, and *Samuel* Gods holy Prophet, did greatly lament and bewaile, and made interceſſion in that behalfe.

10. In like manner might I alleage the example of King *Dauid*, whole two ſinnes albeit vpon his hartie repentance God forgave, yet notwithstanding the ſaid repentance and ſorrow, and all the weeping, faſting, watching, lying on the ground, wearing of ſackcloth, and other bodily chaſtiſementes, which this holy Prophet recordeth that himſelf did put in vre: God puniſhed him beſides with marvellous ſeuerity, as by the death of his dearly beloued child, and by many other continuall afflictions, and temporall puniſhments, during the race of his whole life. And all this to ſhew his hatred againſt ſinne, and therby to terrify vs from committing the ſame.

11. Of this alſo doe proceed, all thoſe hard and ſeuere ſpeeches of holy Writ, touching ſinners, which comming from the mouth of the Holy Ghoſt (and therefore no doubt both true and certaine) may iuſtly yield greate cauſe of feare, to all ſuch as liue in ſinfull ſtate.

As for example, where it is sayd: Death, blood,
 Eccl. 43. contention, edge of sword, oppression, hunger, con-
 tribution, and whippes; all these things are created for
 Psal. 100. wicked sinners. And agayne: God shall rayne fire
 Psal. 96. vnto fire vpon sinners; brimstone with tempestuous
 minde, shall be the portion of their cuppe. And yet
 further in many other places, these most dread-
 full speeches & comminations are to be found:
 Psal. 3. God will be knowne at the day of Iudgement
 Psal. 9. vpon the sinner, who shall be taken in the wor-
 Psal. 36. kes of his owne hands: many whippes belong
 Psal. 144. vnto a sinner, let sinners be turned into hel; God
 shall scatter all sinners, and shall dash their teeth
 out of their mouthes; God shall scoffe at a sin-
 ner when he seeth his day of destruction com-
 meth on; the sword of sinners shall turne into
 Psal. 57. their owne harts: The armes of sinners shall be
 Psal. 36. crined and broken; and they shall wither &
 Psal. 103. dry vp like hay from the face of the earth: de-
 Psal. 140. fire not the glory & riches of a sinner, for thou
 doest not know the suddayne subuersiō which
 shall come vpon him, for God hath given him
 riches to deceaue him therewith. Behold the
 Eccl. 2. day of our Lord shall come, a cruell day, and
 Psal. 72. full of indignation, wrath, and fury, to make
 Isa. 13. desolate the earth, and to crush in peeces her
 sinners within her. Then shall the iust man re-
 ioyce, seeing this reuenge, and shall wash his
 Psal. 57. hands in the blood of sinners. These loe (my
 brother) and innumerable other such senten-
 ces of scripture, pronounced by the holy spi-
 rit of God agaynst sinners, may instruct vs. of
 their pitiful estate, & of the vnspeakable hatred
 of his diuine Maiesty agaynst them so long as
 they persecute in their sinfull life & conuersation.

12. Out of all which considerations, the selfe same holy scriptures doe gather certayne conclusions greatly to be obserued. Whereof the first and more generall is: *That sinne bringeth all people to misery.* Secondly & more particularly: *That he which loueth sinne, hateth his owne soule.* Or as the Angell Raphael vttereth the same in other wordes; *They which commit sinne, are enemies to their owne soules.* Wherefore they lay down to all men, this generall, seuer, and most necessary commaundement, vpon all the paynes before recited: *Fly from sinne, as from the face of a snake.* And agayne: *Beware thou neuer consent to sinne.* For howtoeuer the world may make litle account of this matter, by whome (as the scripture noteth) *the sinner is praysed in his lustes, and the wicked man is blessed for his wickednes:* yet most certayne it is (for that the spirit of God auoucheth it) *that he which committeth sinne, is of the diuell, and therefore is to receaue his portion among diuells and damned spirits, at the latter day.*

Prou. 14.

Psal. 10

Tob. 12.

Ecles. 21.

Tob. 4.

Psal. 9.

1. Ioan. 3

13. And is not all this sufficient (most deare brother) to breed in vs a detestation of sinne, with feare and horreur to commit the same? Is not this of force and strength sufficient, to shake the hartes of them that wallow perpetually in the puddle of sinne? and doe commit the same daily without scruple, remorse, or consideration? what desperate obstinacy and obduration is this? Surely we find now by experience, that the Holy Ghost prophesied full truly of these men, when he sayd: *Sinners alienated from God, are possessed with a fury like a serpent, and like a deafe cocatrice which stoppes her eares against*

The obstinacy of sinners.

Psal. 57.

against the enchanter. This fury (I say) is the fury or madnesse of wilfull sinners, which stoppe their cares, like serpents, to all the holy enchantments that God can vse vnto them, for their conuersion, that is, to all his internall motions and good inspirations; to all remorse of their owne conscience; to all threatnings of holy scriptures; to all admonishments of Gods seruants; to all examples of vertuous liuers; to all the punishments that light vpon the wicked; and to all the other meanes which God can vse for their saluation.

The losses that come by euery mortall sinne.

Isa. II. &
Iere. ibid.

14. Good Lord, what man would commit a mortall sinne, for the gayning of ten thousand worldes, if he considered the infinite damages, hurttes, inconueniences, and miseries, which doe ensue by committing thereof? For first, whosoever sinneth mortally, looseth the grace of God inherent in his soule, which is the greatest gift that can be giuen to man in this life; and consequently he looseth all those thinges which did accompany that grace, as are the vertues infused, and the seauen giftes of the holy Ghost, wherby the soule was beautified in the sight of her spouse, and armed against all assaults of her ghostly enemies. Secondly, he looseth the fauour of God, and consequently his fatherly protection, care, and prouidence ouer him, and enforceth him to be his professed enemy. Which how great a losse it is, we may esteeme in part, by the state of a wordly Princes seruant and fauorite, who being in high grace and credit with his Soueraigne, should by some one great offence loose all his fauour at one instant

stant, and incurre his mortall hatred and displeasure.

15. Thirdly, he looseth all his inheritance, clayme, and title to the kingdome of heauen, which is due only by grace, as *S. Paul* well noteth, and consequently he depriueth himself of all dignities and commodities depending therupon in this life, as are the condition and high priuiledge of being the sonne of God, the communion of Saintes, the protection of holy Angels, and the like. Fourthly, he looseth the quiet, ioy, and tranquillity of a good conscience, & all the fauours, cherisshmentes, consolations, and other confortes wherwith the holy Ghost is wont to visite the mindes of the iust. Fifthly, he looseth the merit and reward of his good workes done all his life before, and whatsoeuer he doth, or shall doe, while he continueth in that miserable and sinfull state. Sixtly, he maketh himself guilty of eternall punishment, and enrolleth his name in the booke of perdition, and consequently, byndeth himself to all those miseries and inconueniences, wherunto the reprobate are subiect, that is to say, to be an inheritor of hell and damnation; to be in the power of the diuell & his Angels, to be thrall to sinne and euery temptation therof: and his soule (which was before the temple of the holy Ghost, the habitation of the blessed Trinity, the spouse of God, and place of repose for holy Angels to visit) now to be a denne of dragons, a nest of scorpions, a dungeon of diuels a sinke and swine-sty of all filth and abomination, and himselfe a companion of the

Rom. 6.

Isa. 13.

miserable damned spirits.

The loo-
sing of
Christ by
sinne.

Heb. 6.

Rom. 6.

Heb. 10.

Rom. 6.

2. Pet. 2.

Fond ex-
cuses of
sinne.

Gal. 6.

16. Lastly, he abandoneth Christ, and re-
nounceth all the interest and portion he had
with him, treading him vnder his feete, defil-
ling his most precious blood, and crucifying
him agayne (as *S. Paul* auoucheth) in that he
finneth agaynst him, who dyed for sinne, and
maketh himselfe a persecutour of his Redeem-
er. For which cause the same Apostle pro-
nounceth a most hard and heauy sentence a-
gaynst such men, in these words: *If we sinne*
willfully now after we haue receaued knowledge of the
truth: there remaineth no more sacrifice for sins, but
rather a certayne terrible expectation of iudgement, or
rage of fyre, which shall consume the aduersaries. To
which S. Peter agreeth when he sayth: It had
byn better not to haue knowne the way of iustice, then
after such knowledge, to flyde backe agayne from the
holy commandement which was giuen.

17. This being so, let sinnefull worldlings
go now and solace themselues in their vanities
and wantonnes as much as they list. Let them
excuse and pleasantly defend the same, by say-
ing: Pride is but a point of gentry; gluttony,
good fellowship; anger and reuenge, but
an effect of courage; lechery and wantonnes,
a trick of youth. They shall one day finde,
that these excuses will not be receaued, but ra-
ther that all such pleasant deuises and ioyes
will be turned into teares; all such fond con-
ceyts into dolefull lamentations. They shall
proue to their great cost, that God will not be
sected with, but that he is the same God still,
and will aske as seuerer account of them, as he
hath done of others before, although now it
please

pleale not them to keepe any account at of all their lyfe and actions; but rather turne all to disporte and pleasure, perswading themselves, that howsoever God hath delt before with others, yet vnto them he will pardon all. But this is a meer madnes, and a voluntary deluding of our selues. For that God himselfe by his sacred word instructeth vs to reason after another fashion, which I wil heer briefly touch exhorting euery prudent Christian seriously to examine the same in his owne case.

18. At what tyme the great Apostle of the Gentiles S. Paul tooke vpon him to make a comparison betweene the grieuous finnes of his nation the *Iewes* (for which they were re- The rea- icted and made reprobate by God) & those soning of S. Paul. which Christians doe commit after their redemption : he framed this collection concerning Gods iustice due vnto them both saying: *Rom. 11. If God spared not the naturall boughes, take heed least Rom. 12. he spare not thee, which are but an inserted grasse.* And thereupon he inferreth this admonition: *Noli altum sapere, sed time.* Be not high-minded, but feare. Agayne, he reasoneth thus vpon the old and new Law. *He that brake the law of Moyses, being conuicted by two or three witnesses, dyed for the same without commiseration or mercy; and how much more grieuous punishment then doth he deserue, who breaking the law of Christ by willfull sinne, treadeth the sonne of God vnder his feere, polluteth the blood of the new testamēt, and reproacheth the holy Ghost.* In like manner reasoneth S. Peter and S. Iude touching the sinne of Angells, and ours. *If God spared not the Angells when they sinned, but did thrust them downe to bell,*

- hell, there to be tormented, and to be reserved vnto
2. Pet. 2. iudgment with eternall chaines vnder darkenes: how
 much lesse will he spare vs? And againe: If the An-
 gels which passe vs in power and strength, be na-
 ble to heare Gods horrible iudgment against them,
 what shall we doe? And yet further in another
2. Pet. 4. place, the same Apostle reasoneth thus: If the
 iust man shall hardly be saued, where shall the wicked
 man, and sinner appeare?

A good
 manner
 of reason-
 ing.

19. By all which examples, we are instru-
 cted, how to reason maturely and sincerely in
 our own cause. As for example, ech man may
 truly say thus vnto himself: If God haue pu-
 nished so seuerely one sinne in the Angels, in
 Adam, and in others before recited: what shall
 I looke for, which haue committed so many
 sinnes against him? If God haue damned so
 many soules for lesser sinnes then mine are:
 what will he do to me for mine, that are farre
 greater? If God haue borne longer with me
 then he hath done with many others, whom
 he hath cut of, without giuing them time of
 repētance: what reason is there, that he should
 beare longer with me? If *Dauid* and others af-
 ter their sinnes forgiven, tooke such paines in
 afflicting themselues, for satisfaction of their
 temporall punishment in this life: what pu-
 nishment remaineth for me, either heere or in
 the world to come, for satisfaction of so ma-
 ny sinnes committed? If it be true that our
 Saviour sayth: That the way is harde, and the gate

- Matth. 7.** narrow wherby men goe into heauen, and that they
Luc. 13. shall answer for euery idle word before they enter
Matth. 12 therein: what shall become of me that doe liue
 so easy a life, and doe keep no accompt at all
 of

of my deedes, and much lesse of my wordes.
 If good men in old time did take such paines
 for their saluation, and yet (as S. Peter sayth)
 the very iust were scarcely saued; what a state
 am I in, which take no paynes at all, but doe
 liue in all kinde of pleasure, and worldly con-
 tentation.

10. These arguments, consequences, &
 conclusions are more true (good Christian) &
 would proue more profitable vnto vs, if we
 would exercise our selues therin, & therby en-
 ter into some cogitation of our owne daun-
 gers, and into iust feare of Gods seuerer iudg-
 mentes, without flattering or deceyuing our
 selues. For want wherof either only or princi-
 pally, the most part of enormous sinnes from
 time to time are committed, according as ho-
 ly *Danid* most euidently declareth, when ha-
 uing shewed and detested the multitude of
 sinnes which the world committeth, he redu-
 ceth all (as it were) vnto two principall cau-
 ses. Whereof the first is that *mē* deceiue them-
 selues and others, by vaine flattery, in dimini-
 shing their sins, of whom he saith: *they are taken*
in their owne deuises, for that they praise the wicked
man in the lustes and desires of his owne mind. The
 second is, for that this deceit and flattery is
 referred commonly by the vicious man, to
 the driuing of Gods iudgement out of his me-
 mory, to the end he may sinne with lesse feare
 and scruple. For so sayth the Prophet expresse-
 ly; *The sinner hath exasperated God against him* (in
 that he hath said:) *God in the multitude of his*
wrath will not require an accompt of my doings.
 But what effect ensueth of this? Heare the
 words

Two
 principal
 causes of
 decea-
 uing our
 selues.

Psal. 9.

Psal. 43.

Ibid.

words immediately following: *He hath not God before his eyes, his wayes are filthy from time to time.* And what is the cause of all this? For that thy iudgements O Lord are remoued from his sight, That is, that he will not see, he will not behold, he will not heare, he will not consider or beare in minde thy iudgements (O Lord,) but will neede, flatter, delude, and deceyue himself. Hereof it commeth, that he neuer maketh an end of his filthy life and wicked wayes, but exasperateth thy iustice, O Lord, against him, vntill it be ouer late to repent or amend.

Psalm. 17

The remembrance of Gods iudgment cause of vertue.

Psalm. 118.

21. Thus said this holy Saint of wicked sinners: But what of himself? Heare his wordes (deare brother) and imprint them in thy memory: *I haue kept the wayes of my Lord (sayth he) and haue not done wickedly in the sight of my God, for that all his iudgements are before my eyes, and I haue not cast his iudices from me.* Behold the vertuous life of King Dauid, and behold the cause therof, for that Gods iudgements were continually before his eyes; therefore was his life pure, and void of wickednes, or as in other wordes, at another time he expresth: *I will confesse vnto thee (O Lord) in the direction (or purity) of my hart, for that I haue learned the iudgements of thy iustice.* And againe in the same place: *I haue chosen to walke the way of truth, for that I doe not forget (O Lord) thy iudgements: That is (as a little after he expoundeth the same) For that I doe feare and tremble at thy iudgements.* O most excellent effect of the feare of Gods iudgements. No meruaile, though it be called, *The beginning of all wisdom, and the very doore and entrance to eternall saluation: no meruaile if the*

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the same holy Prophet in the very same Psalme doe pray to hartily: *Strike through my flesh, I bid. with thy feare, O Lord.*

22. S. Paul after he had shewed to the Corinthians that we must all be presented before the tribunall of Christ, every man to receyue according to his merits; he maketh this conclusion: *We knowing therefore these things (deare brethren) doe perswade the feare of our Lord vnto all men.* And S. Peter hauing made a long declaration of the Maiesty of God, and of Christ now reigning in heauen, concludeth thus: *If*

then you call him Father, which doth iudge every man according to his workes, without exception of persons,

doe you liue in feare, during the time of this your habitation vpon earth. A necessary lesson (no doubt)

for all men, but especially for such, who by reason of their sinfull life doe remaine in displeasure, and hatred of almighty God, and

houerly doe stand obnoxious (as I haue shewed) to the seuerity of his most dreadfull iudgements. Wherinto if once they fall (especially by departure from this life) the matter

remaineth remediless, for all eternitie ensuing, as God himself hath forwarned vs. Which

thing being so, what man of wildome would not feare? what Christian that is carefull of his owne estate, would care or drinke, or take his

repose with quiet, vntill by hartly repentance, and other such means of holy Sacraments; as

God hath left for this purpose in his Church, he had discharged his conscience of the burden of sinne, & made an attournmet betweene

his soule and Saviour. O mercifull Lord, how dangerous is his estate, vntill he haue done it?

how

how many wayes may he fall into those heauy hands of his eternall iudge, whereof *S. Paul* ceaused horroure in onely thinking? One little stone falling from the house toppe as he passeth by; one slippe of his horse as he rideth: one assault of an enemy, when he thinketh not vpon him; one poore ague by a surfet or other distemperature: one suddayne mischance of a million that may fall vnto him, is able to bereaue him of this lyfe, and to cast him into those termes of euerlasting calamity, wherehence the whole world shall not be able to deliuer him. And is not this then a matter to be feared? Is not this a case to be preuented? O how truly sayth the holy scripture: *Blessed is the man which alwayes is fearefull, and he that hath a hard hart, shall fall into perdition.*

23. Our Lord God of his mercy, giue vs his holy grace, to feare as we should, and to make such account of his iudgements and iustice, as by threatening the same, he would haue vs to doe, for the auoyding of sinne. And then shall not we delay the tyme, but shall resolue our selues to serue him, whiles he is content to accept of our seruice, and to pardon vs all our offences, if we would once firmly make this resolution from our hart. For better effectuating wherof, I beseech thee (gentle reader) to peruse with some attention the fifth & sequēth Chapters of the secōd Part of this booke, which giue many notable examples of Resolution in others; and no fewer reasons and arguments against delay, and procrastination in thy selfe.



ANOTHER
CONSIDERATION, FOR
the further iustifying of Gods iudg-
ments, and manifestation of our
griueous offences.

*Taken from the inestimable Maiesky of him
whome we offend: and of the innumera-
ble benefits which he hath bestowed
vpon vs.*

CHAP. VII.



LET IT the most part of Chri-
stians through their wicked life,
arrine not to that state where-
in holy David was, when he
sayd to God: *Thy iudgements,*
O Lord, are pleasant vnto me,

Psalm. 118.

(as indeed they are to all those that liue ver-
tuously, and haue the testimony of a good cō-
science;) yet at leastwise that we may be in-
forced to confesse with the same Prophet that
the iudgments of our Lord are true, and iustified in
themselves: I haue thought expedient, to adde
a reason or two more in this Chapter whereby
it may appeare, how great our offence is, in
sinning agaynst God as we doe: & how righ-
teous his iudgments and iustice are agaynst
vs, for the same.

Psalm. 119.

2. And

The Ma-
iety of
God.

2. And first of all is to be considered the maiesty of him, agaynst whome we linne. For most certayne it is (as I haue noted before) that every offence is so much the greater and more grievous, by how much greater & more noble the person is agaynst whome it is done, and the party offending, more base and vile. And in this respect almighty God (to terrify vs from offending him) nameth himselfe oftentimes with certayne great and greatfull titles of Maiesty: As to *Abr: ham*: I am an omnipotent Lord. And agayne to *Moyse*: *Hearken vnto my voice, and the earth is my foote-stool*. And at another tyme he commanded *Moyse* to beare to the people in his name, this embassage: *Harden not your neckes any longer, for that your Lord and God, is the God of Gods, and the Lord of Lords, a great God, both potent and terrible, which accepteth neyther perjon, nor bribes*.

3. First then, I say, consider (gentle Christian) of what an infinite maiesty he is, whom thou a poore worme of the earth, hast so often and so contemptuously offended in this lyfe. We see in this world, that no man dareth to offend openly, or lay one word agaynst the Maiesty of a temporall Prince, at least wayes in his presence, and within his owne dominions: But what is the maiesty of all earthly Princes put togeather, if it be compared to the thousand part of Gods incomparable and inestimable maiesty, who with one word made both heauen and earth, and all the creatures therein, and with halfe a word could annihilate and destroy the same agayne. Whome all the creatures which he made, both Angels, Hea-
uens,

Psal. 148.

gens, Starres, and Elementes, doe ſerue at a becke, and dare not once offend. And under whom (as holy Iob ſayth) doe crouch & tremble, even they that beare up and ſuſtaine the world. Only a ſinner is he, which emboldeneth himſelf againſt this maieſty, and feareth not to offend the ſame: Whome (as the holy Catholique Church doth profeſſe daily, in her Preface to the bleſſed ſacrifice) the Angels do praiſe, the Dominations doe adore, the powers do tremble, and the higheſt heauens, together with Cherubims and Seraphims, Thrones, and all other multitudes of celeftiall ſpirits, doe continually praiſe with hymnes of glory.

Iob. 9.

See Cyrill
Catech.

myſtic. 30

Chry. hom.

26. in Gen

in ſine

Clem. lib.

8. cap. 13.

4. Remember then (deare Chriſtian brother) that every time thou doeſt commit a capitall ſinne, thou givest (as it were) a blow in the face to this great God eternall maieſty, whole manſion (as S. Paul deſcribeth) is in a light inaceſſible, ſuch as no man in this world can endure to behold. Whereof S. Iohn the Euangelist giueth good testimony, by his owne experience, notwithstanding he were an Apoſtle, and moſt dearly beloued of his God & Maſter, yet when Chriſt appeared vnto him after his reſurrection, with certaine ſparkes only of his dreadfull glory, vttering words of moſt ſweet conſolation vnto him, he was for all that, ſo aſtoniſhed and oppreſſed with feare, that he fell downe dead, as himſelf confeſſeth, vntill the ſame Lord and Maſter vouchſafed to raiſe him vp againe. The like triall of this inexplicable maieſty, had Moſes the familiar friend and truſty ſeruant of God; who after many conferences, deſiring once in his life to ſee him, whole wordes he had ſo often heard,

1. Tim. 6.

Certaine

declara-

tions of

Gods Ma-

ieſty.

Apo. 17.

Exod. 33.

made humble petition for the same. But God answered; *That no man might see him, and live.* Yet notwithstanding, to satisfy his request, & to shew him, in part, what a terrible and majesticall God he was, he promised *Moyles* that he should see some part of his glory, howbeit he added, that it was needfull he should hide himself in the hole of a rocke, and be covered with Gods owne hands, for his defence, whiles he (or rather his Angel, as Deuines do interpret) did passe by in glory. Who being once past, God remoued his hande, and suffered *Moyles* to behold the hynder partes only of the Angel, which was notwithstanding most terrible and dreadfull. The like or greater terror had the people of *Israel* when they heard God speak with lightening and thunder from the mount *Syna*, and therefore desired *Moyles* that he would speake vnto them & not God, for they could not endure his speech; but he gaue them a memorable answer, that God did this, *Vt terror illius esset in vobis, & non peccaretis*, that his feare may be in you, to the end you commit no more sinne.

The view
of God
giuen to
Daniel.

Dan. 7.

The same maiesty was revealed also in some part to *Daniel*, who saw God (as he writeth) placed vpon a most glorious throne; His apparell was as white as snow, his haire like vnto syne wolle, his throne was a flame of fyre, & his Chariots were a burning fornace: a swift flood of fyre ranne from his face, thou and thousandes did serue him, & ten thousand hundred thousandes did assist him. Al this & much more is recorded in holy scripture, to admonish vs therby, what a wonderfull Prince of maiesty he is, whom a sinner doth offend.

Which

Which thing that iuſt and holy man Iob conſidering, and hearing but one word vttered by his friend, which in his conceyt did ſauour of preſumption agaynſt this God; burſt forth into theſe words: *Whome wilt thou teach my friend? wilt thou teach him which hath inſpired bruth into man? which hath ſtretched out the heavens ouer the vacuity of this world, & hath hanged up the earth in the ayre without ſtay? before whome hell is wide-open, and there is no couering from perdition? The pillars of heauen doe tremble and quake at his only ſight. And if we ſhould heare but the leaſt whiſper of his ſpeech, who ſhould be able to abide the thunder of his maieſties greatnes.* Iob. 26.

6 Imagine then now (my louing brother) after all theſe teſtimonies, that thou ſeeſt before thy face, this great and mighty King ſitting in his chaire of maieſty, with chariots of fire, vnſpeakable light, and infinite millions of Angels about him. Imagine further (which alſo is moſt true) that thou ſeeſt all the creatures in the world ſtand in his preſence, and trembling at his maieſty, and moſt carefully attending to do that; for which he created them: as the heavens to moue about; the Sunne, Moone, and Starres to giue light and influence: the earth to bring forth her ſubſtance: and euery other creature diligently to labour for performance of the duty aſſigned vnto him. Imagine beſides, that thou ſeeſt all theſe creatures (how bigge or little ſoeuer they be) to hange and depend only of the power and vertue of this God; and therby only to ſtand, in moue, and conſiſt; and that there paſſeth from God to ech Creature in the world

How all
creatures
depend
vpon the
Creatour

world, yea to euery part that hath motion or being in the same, some beame of his vertue: euen as from the sunne, we see infinite beames passe into the ayre. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaues of trees, or the partes of man vpon the face of the earth) can grow, mooue, or consist, without some little streame of vertue and power deriued to it continually from God. So that, thou must imagine God to stand as a most glorious and resplendent Sunne, in the middle or center of all things created, and from him, to passe forth innumerable beames and streames of vertue, to all the creatures that are either in heauen, earth, the ayre, or waters, and to euery part and particle of the same; and that vpon these beames of his diuine vertue, all creatures doe depend; in so much, as if he should stop, or diuert by any one of them all; it would destroy and annihilate presently some creature or other.

1st. 2.

7. This (I say) if thou shalt consider, touching the maiesty of God, and the infinite dread that all creaturs haue of him, except only a sinner (for the diuels alio do feare him; as *S. James* affirmeth:) thou wilt not meruaile at the seuerer iudgement appointed for his offence. For sure I am that very shame of the world maketh vs to haue more regarde in offending the poorest friend we haue in this life, then a wicked man hath in offending almighty God: which is an intollerable contempt of so great a maiesty; and such a contempt indeed, as God himself doth accompe

to proceed of plaine infidelity. For whereas at a certaine time he had declared his own great Lacke of power, by the mouth of *Jeremy*, and threat-fearc pronounced many punishmētes to the Iewes for their ceedeth wickednes, they were nothing mouued ther- of Infidelity. Wherupon he commaunded him to re- lity. turne againe vnto them, and to say these wordes: *Heare thou foolish people, which haſt no hart; you that haue eyes and ſee not, eares and heare* *Ierem. 5.* *not. And will yee not then feare me? will yee not tremble in my ſight who haue ſet the ſands for a bound vnto the ſea, and haue giuen it an eternall precept which ſhall not breake &c.* This people hath a faith- les hart. &c. Which is as much, as if he had ſaid, that this lacke of feare in the Iewes, proceeded of their defect of faith. For if they had belieued him to be indeed ſo powerfull, terrible, and full of maieſty, as the holy Scripture ſetteth him downe, they would haue conceyued more feare in offending him.

*The ſecond Part of this Chapter. Of the bene-
fites of Almighty God.*

BVt now if we adioyne to this contem-
plation of *Maieſty*, another considera-
tion of his *Benefits* beſtowed vpon vs, Of the
our default will grow to be farre greater. For benefits
that to iniure him, who hath done vs good, is of Almighty God.
a thing moſt deteſtable euen in nature it ſelfe.
And there was neuer yet ſo fierce a hart, no
not among brute beaſtes, but that it might be
wonne with courteſy and benefits. But much

more among reasonable creatures doth beneficence preuayle, especially if it come frō great personages, whose loue and friendship declared vnto vs but in small giftes, doth greatly bynd the harts of the receauers to loue them agayne.

9. Consider then (deare Christian) the infinite good turnes & benefits which thou hast receaued at the hands of this great God, thereby to winne thee to his loue, and that thou shouldest leaue of to offend & iniure him. And albeit no tongue created eyther of man or Angell, can expresse the one halfe of these giftes which thou hast receaued from him, or the value therof, or the great lone and hartty good will, wherewith he bestowed the same vpon thee: yet for some better helping of thy memory, and stirring vp thine affection to be gratefull, I will repeat certayne generall and principall points thereof, whereunto the rest may be easely referred.

The first 10. First then, call to mind, that he hath bestowed vpon thee the benefite of thy creation, wherby he made thee of nothing, to the likenes of himselfe, and appointed thee to so noble an end, as is to serue him in this life, & to raigne with him in the life to come, having furnished thee besides for the better attainment therof, with the vse, seruice, and subiection of all his other creatures. The greatnes of which benefite may partly be conceyued, if thou doe imagine thy self to lacke but any one part of thy body, as a legge, an arme, an eye, or the like, and that one should freely, euen of pure good will and loue, supply thy want.

want, and giue the same vnto thee. Of if thou wantedst but any one of thy senses, as that thou were deafe, blinde, or dumbe; and some man should restore thy sight, hearing, or speech vnto thee, how wouldest thou esteeme of this benefite? How much wouldest thou professe thy selfe beholding vnto him for the same? And if the gift of one of these partes only, would seeme vnto thee so singular a benefite, how greatly oughtest thou to esteeme the free gifte of so many partes together?

11. Adde now heerunto (as I haue sayd) that he hath created thee to likenes of no other thing, but of himselfe, to no other end, but to be his honorable seruant in this world, and his compartener in kingly glory, for all eternity to come: & this he hath done to thee, being onely a peece of earth or clay before. Now imagine then, of what sea of loue al this proceeded. But yet adde further, how he hath created all this magnificent world for thee, and all the creatures therof to serue thee in this businessse: the heauens to gouerne thee, and to giue thee light: the earth, ayre, and water, to minister most infinite variety of creatures for thy behoofe and sustenance: and of all these hath made thee Lord and mayster, to vse them for thine auayle and benefite in his seruice, & many also for thy consolation and disport. Which giftes being so manifold and magnificent as they are, I appeale to thine owne conscience how intollerable an ingratitude it is, so greatly to dishonour and iniure the giuer, as to apply these giftes to his offence, which he bestowed vpon thee for his seruice.

All creatures
made for
man;

The 2.
benefit,
of Redēp-
tion.

A suppo-
sition for
expres-
sing the
greatnes
of this
benefit.

12. Next after this benefit of Creation, en-
sueth the benefite of thy Redemption, much
more excellent and bountifull then the for-
mer: the effect wherof is, that whereas thou
hadst lost all those former giftes & benefites,
and hadst moreouer made thy self guilty, by
sinne, of eternall punishment and damnation
(wherunto the Angels were now deliuered for
their sinne committed before:) God chose to
redeeme thee, and not the Angels, and for sa-
tisfying of thine enormous fault, vouchsafed
to deliuer his owne only sonne to the most
opprobrious death of the Crosse, to pay the
ransome and punishment for thee with his
bloud. O Lord God, what hart can possibly
conceyue the greatnes of this benefite? Sup-
pose with thy self (gentle Christian) for better
vnderstanding of this benefite, that thou be-
ing a poore and abiect person, vnder the do-
minion of some great and mighty Emperour,
hadst with some of his principall Peeres, and
chiefe Nobility committed grieuous crimes
against his Imperiall Maiesty, thou ostenti-
mes, and they but once; and being both by
law conuicted, and ready to suffer Iustice for
the same, so singularly should the Emperours
fauour extend it self in thy behalfe, as deliue-
ring ouer those other great Princes to execu-
tion for their demerites, he conceyued a de-
sire to saue and pardon thee. And finding no
other conuenient meanes in respect of his iu-
stice, how to do the same, should vpon his on-
ly sonne, and heire of all his Empire, lay the
paines, shame, and torments of death due vn-
to thy trespasses. Tell me now, if being so ab-
iect

iect & contemptible a creature, thou shouldst
 receyue so great a grace of a mighty Empe-
 rour, who had for fewer offences, euen in thy
 sight, put to death great and glorious Princes
 (as God did those principall Angels :) how
 wonderfully wouldest thou thinke thy selfe
 bound, and beholden vnto him for the same ?
 But if further, this sonne and heire of this no-
 ble Monarch, refusing to speake one word for
 those great Princes, should not only accept
 willingly this dishonour & punishment laid
 vpon him by his Father, for thy sake, but also
 should offer himself therunto, and craue most
 instantly, that he might by his death, make sa-
 tisfaction for thine offences, & not only this,
 but also to deriue vnto thee the participation
 of his inheritance, making thee, of a bodislaue,
Heire apparent to so puissant an Emperour, and
Cohaire to himself, could thy hart possibly con-
 ceue so great a benefite? were it possible, that
 thy powers of body and soule should not dis-
 solve in the cogitation of so inspeakable gra-
 ce? Would not thy bowels in a manner boile
 and burst in sunder with the vehemency of
 loue towards such a benefactor? Or can
 any man of reason euer imagine, that thou
 wouldest willingly for a thousand worlds, of-
 fend any more so gracious a Lord? but now
 this benefite of thy redemption (deare bro-
 ther) by infinite degrees surpasseth both this,
 and all other temporall graces, that mans wit
 can imagine, in all and euery circumstance
 that before hath bene mentioned: And yet is
 it forgotten, yet is it scarce thought on by
 many, yet is it little esteemed, & the giuer of-
 fended

Ephes. 38.
Rom. 8.

fended dayly by sin, as if this neuer had passed. O singular ingratitude!

13. In the third place doe come to be The 3. & considered, two other benefites named, *Voca-*
4. benefit *tion* & *Iustification*. The first wherof is that, of *Voca-*
tion and hath called vs from infidelity, to the state of *Iustifica-*
tion. Christians; and therby made vs partakers of this our redemption last mentioned, which infidels are not. For albeit he payed the ransom for all in generall yet hath he not imparted the benefite therof to all, but to such

Rom. 8.

1. Cor. 1.

only as best it pleased his diuine goodnes to bestow it vpon. After which grace of vocation, and our acceptance therof, ensued immediatly our Iustification, wherby we were not only set free from all our finnes committed before, and from all paine and punishment due to the same: but also our soules were beautified and enriched by the infusion of his holy grace inherent, accompanied with the vertues *Theological*, as *Faith*, *Hope*, & *Charity*, and with the most precious giftes of the Holy Ghost: and by this grace we were made iust and righteous in the sight of God, and entitled to the most blessed inheritance of the Kingdome of heauen; the worthines of which gift, no tongue of man, or Angell can expresse; the same exceeding yet the former two giftes, if I respect my owne good. For that little would it haue profited me to haue byn created, and redeemed, if I had not byn called to the profit and participation therof (as many are not) or if I be not elected and iustified by Gods free mercy and grace, without any prece;

precedent merit on my behalfe: wherby is scene that these two benefites are the perfection and complement of the other.

14. After these doe ensue a great number of benefites together, appertayning properly to such as are made the children & true friends of God; euery one wherof in it self is of most infinite price and value. Among which are in the first place to be numbred the holy Sacraments of Christs Church, left vnto vs for our comfort and preservation, after we be entred into the bosome therof. They being nothing els indeed, but certaine sacred conducts to conuey vnto vs the holy grace of God: especially those two, which after our entrance by baptisme, do appertaine to all men in generall, and may be iterated as often as need shall require, or our deuotion serue vs, I meane, the holy Sacraments of *Penance*, and of the *Blessed Body* and *bloud* of our Sauour: wherof the first is to purge our soules from sinne so often as the falleth, the second to feed and comfort the same after she is purged. The first is as a bath made of Christs owne precious bloud, to wash and cleanse our woundes therin: The second as a most comfortable and rich garment, to couer our soule after she is washed. In the first, Christ hath left with his spouse the Church, all his authority, which he hath in heauen or earth, to remit sinnes: In the second, he hath left himself, & his owne flesh & bloud, to be a precious food wherewith to feed & cherish our soule after her sinnes be remitted. Which two soneraigne Sacramentes (to say nothing of the rest) are such singular benefites and

The fifth
benefit of
the Sacra-
ments:

The vse
of Sacra-
ments:

and heavenly treasures, as no man, but he that hath a spirituall vnderstanding, can conceaue, and consequently such as do not esteeme the riches of these giftes, or for temporall respectes do deprive their soules of the inspeakable benefit therof, are deeply to be pittied, their losses being eueralasting and irreuocable. But let vs goe forward.

The sixth
benefit,
of Pre-
seruation
and In-
spiration

15. Besides all these, there yet remaineth an other benefite, which we call, the benefite of *Preseruation*; wherby God hath kept & preserued vs from infinite dangers, wherinto many others before vs haue fallen, & into which our selues had fallen in like manner, if Gods holy hand had not stayed vs: and this not onely from ordinary snares of eternal damnation, to such as fall into them and repent not; as adultery, theft, fornication, murder, and other such ordinary finnes: but from others also far more grieuous and dangerous, of schisme & heresy, for that they cut of the very fondation of life eueralasting, which is true sayth. From these then, and other like dangers, if we find our selues to haue byn preserued aboue others, by Gods speciall protection; or if we haue fallen into them, or do find our selues in them, yet to haue byn spared and preserued so long from death and iudgment for the same, wherinto so many thousands of others haue fallen, and are now in endlesse and remedilesse tormets, which sinned perhaps lesse than wee: This (I say) may make vs see and feelee in a certaine sort this benefite of *Preseruation*. Wherunto may be annexed also the most singular benefite, of godly Inspirations and admonitions,

tions, wherby God hath often both knocked inwardly at the doore of our conscience, and *Apo. 3.2* warned vs outwardly by other mens dangers, by so many wayes and means, as are good bookes, good sermons, good exhortations, good company, good example of others, and a thousand other most mercitull means besides, which at diuers times he hath vsed, and doth vse, therby to gaine vs and our soules vnto his eternall kingdome, by stirring vs vp to abandon vicious life, and to betake our selues to his holy and sweet seruice.

16. All which most rare and excellent benefites, being measured either according to their inestimable value in themselves, or according to the loue of that hart from which they do proceed: or els if we respect the magnitude of the giuer, or basenes of the receyuer, ought in reason moue vs most vehemently to gratitude towards so bountifull a benefactor. And this gratitude should be, to resolute our selues at length, to serue him vnfaynedly, and to preferre his fauour before all worldly or mortall respectes whatsoeuer. Or if we cannot obtaine so much of our selues, yet at leastwise not to offend him any more by our sinnes and wickednes, as dayly we doe.

17. There is not so fierce or cruell a nature in the world (as I noted before) but is mollified, allured, & wonne by benefites. And stories do make report of strang examples in this kind, euen among brute beastes, as of the gratitude of Lions, dogges, & other like, towards their maisters & benefactors. Only an obstinate sinner is he, amongst all the sauage creatures

Circumstances
of benefites.

*Asian. in
hist. arab.
mal.*

that

that are, whome neyther benefits can moue, nor curtesies can mollify, nor promisses can allure, nor giftes can gayne to the faythfull seruice of God, his Lord and mayster.

The intollerable 18. The greatestt sinner that is in the world, if he giue his seruant but twēty nobles a yeaere, or his tenant some litle farme to liue vpon, if ingrati- they for this should not serue him at a becke, tude of a he crieth out of their ingratitude. But if they sinner to- should further maliciously seek to offend him, wardes & to ioyne in amity with his professed enemy, God. how intollerable a matter would this seeme in his conceyt? and yet himseife dealing much more vngratefully & iniuriouly with almighty God, esteemeth it a matter of smal consideration, and easily pardonable. He dealeth (I say) farre more vngratfully with God, for that he hath receaued a thousand fold for one, in respect of all the benefits that one mortall mā can giue vnto another. Seeing, that from God he hath receaued all in all, the bread which he eateth, the ground he treateth on, the light he beholdeth, the ayre he enioyeth, and finally whatsoeuer he possesseth, eyther within or without his body: as also to the mind & soule with all her spirituall endowments for the vie of all; whereof ech one is more worth then ten thousand bodies, if men knew, or would consider what a soule is.

Gods 19. Of this extreme ingratitude and iniury offered by mortall men, God himseife is enforced to complayne in diuers places of holy of sinners Scripture, as where he sayth: *They repayed me euill for good.* And yet much more vehemently *Psalme. 34.* in another place, he calleth the heauens to wit-

of this iniquity, crying out: *Obstupefcite celi ſuper hoc.* O yee heauens, be you athoniſhed at this. As if he ſhould ſay by a figuratiue kind of ſpeech, looſe your ſenſes, and go out of your wits (you Heauens) with meruayle at this incredible iniquity of man towards me. For ſo he expoundeth the whole matter more at large in another place: *Audite celi, & auribus percipite terra &c.* Harken O yee heauens, and thou earth bend hither thine eares: I haue nourished up children, and haue exalted them, and now they do contemne me. What a lamentable complaint is this of almighty God, agaynſt moſt vile and baſe wormes of the earth? But yet he amplifieth this iniquity more vehemently by certaine examples and comparisons. *The ox* (ſayth he) *knoweth his owner, and the aſſe knoweth the manger of his Lord and maſter: but yet my people knoweth not me.* *V*Voe be to this finnefull nation, to this people loaden with iniquity, to this naughty ſeede, to wicked children. What complaint can be more vehement then this? what threatning can be more dreadfull then this *woe* coming from the mouth of him which may puniſh vs as his pleaſure?

10. Wherefore (death brother) if thou haue grace, ceaſe to be vngratefull to God any longer: ceaſe to offend him who hath by ſo many wayes preuented thee with benefits: ceaſe to render enill for good, hatred for love, contempt for his fatherly affection towards thee. He hath done for thee all that he can: he hath giuen thee all that thou art: yea (and in a certayne manner) all that he is worth himſelfe: and meaneth beſids to make thee partaker of all his glory in the world to come, and requi-
reth

Iſa. 13

Ibidem.

The con-
cluſion.

Causes
of loue in
God be-
fides his
benefits.

reth no more for all this at thy hands, but loue and gratitude. O my louing brother, why wilt thou not yield vnto him this his desire? why wilt thou not doe as much to him, as thou wouldest haue another man to doe to thee, for lesse then the ten thousand part of these benefits which thou hast receaued? for I dare boldly say, if thou hadst giuen but an almes to a poore man at thy doore, thou wouldest thinke him bound to loue thee for it, albeyt besides this, there were nothing in thee that greatly might deserue his loue. But thy Lord & mai-ster (setting a part all his giftes bestowed vpon thee) hath infinite causes to draw thy loue vnto him; that is to say, all the causes which any thing in the world hath in it to purchase loue, and infinite more besides. For if all the perfections of things created both in heauen and in earth, that may procure loue, were ioyned together in one: as all their beauty, all their vertue, all their wisdom, all their sweetnes, all their nobility, all their goodnes, and other like excellencies: yet thy Lord & Sauour whome thou, by sinning agaynst him, condemnest, surpasseth all these, and that by infinite degrees. For that he is not only all these things together, but moreouer he is very beauty it selfe, vertue it selfe, wisdom it selfe, sweetnes it selfe, nobility it selfe, goodnes it selfe, and the very fountayne and wellspring from which by litle peeces & parcels all these things are deriued vnto his creatures, as before hath byn shewed.

21. Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and

and so bountifull a Lord: and resolute with thy
 selfe for the tyme to come, to amēd thy course
 of lyfe, and former behauour towards him.
 Say at length with the Prophet (hauiing consi-
 dered thyne owne ingratitude:) O Lord pardon
me myne offences, for they are great in thy sight. I
 know there is nothing (O Lord) which doth
 so much displease thee, or dry vp the fountay-
 ne of thy mercy, or so bindeth thy hands from
 doing good, as doth ingratitude in the recei-
 uers of thy benefites, wherein hitherto I haue
 exceeded all others. But I haue done it (O Lord)
 in myne ignorance, not considering thy infi-
 nite giftes bestowed vpon me, or what acōūt
 thou wouldest demaund agayne of the same.
 But now, seeing thou hast vouchsafed to make
 me worthy of this speciall grace also, where-
 by to see and know myne owne error & de-
 fault: I hope herafter by direction of the same
 grace, to shew my selfe a better child towards
 thee. O my God, I am vanquished at length
 with consideration of thy loue: and how can
 I haue the hart to offend thee heerafter, seeing
 thou hast preuented me so many wayes, with
 benefites, euen when I demanded not the same?
 Can I haue hands euer more to sinne agaynst
 thee, which hast giuen vp thyne owne hands,
 to be nayled on the crosse for me? No, no, it
 is to great an iniury agaynst thee (O Lord) &
 woe worthy me that haue done it so often her-
 tofore. But by thy holy assistance, I trust not
 to returne to such iniquity for the tyme to
 come: to which I beseech thee for thy mercy
 sake, from thy holy throne of heauen, to say
 Amen.

Luc. 24.

A briefe
 Confessi-
 on and
 Petition
 to God.



OF WHAT
OPINION, SENSE, AND
feeling we shall be in the matters a-
foresayd, at the tyme of our death,
& departure from this world .

*As also what our state shalbe at that passage,
and how different our iudgement from
that is is now .*

CHAP. VIII.



HE holy Scriptures doe teach
vs, and experience maketh it
playne, that during the tyme
of this lyfe the commodities,
preferments, and pleasures of
the world, do possesse so strö-
gly the hartes of many men, and doe bould
them chayned with so forcible enchante-
ments being forsaken also sometymes vpon
their iust deserts, by the grace of God: that
say and threaten what a man can, and bring
against them all the whole Scripture euen from
the beginning of *Genesis* to the end of the *Apo-
calyps* (as indeed it is all agaynst sinne and sin-
ners) yet will it preuayle nothing with them,
being in that lamentable case, as eyther they
believe not, or esteeme not, whatsoeuer is said
to that purpose, agaynst their settled course &
resolu-

The in-
duration
of some
harts .

resolution to the contray . Of this we haue infinite examples in scripture : as of *Sodom* and *Genes. 19*
Gomorrah, with the cities there about , which *Exod. 6. 7.*
 would not heare the warnings that good *Lot* 8. 9.
 gaue vnto them. Of *Pharao* also and his court,
 whome all that euer *Moyfes* could doe , eyther
 by signes or sayings , moued nothing at all .
 Of *Iudas* in the like manner , who by no sweet *Matth. 16*
 meanes, or sharp threatnings vsed to him ,
 by his mayster , could be brought to change
 his wicked resolution . But especially the holy
 Prophets sent by God , from tyme to tyme, to
 dissuade the people from their naughty life, &
 consequently to deliuer them from the plagues
 that hanged ouer them , doe giue abundant
 testimony of this matter , complayning euery
 where of the hardnes of sinners hartes , that
 would not be moued with al the exhortations,
 preachings, promisses , allurements, exclama-
 tions , threatnings, and thunderings, that they
 could vse. The Prophet *Zachary* shall testify for
 all in this behalfe , who sayth of the people of
 Israel a litle before their destruction: *This sayth*
the Lord of hostes, Iudge iustly : whereupon pre- *Zach. 7.*
sently he addeth : And they would not attend, but
turning their backs went away , and stopped their
eares , so the end they might not heare ; and they did
harden their hartes as an adamant stone , to the end
they might not heare the law, and the wordes which
God did send in his spirit , by the hands of the former
Prophets, whereby Gods gr. at indignation was stirred
vp agaynst them. So Zachary.

2. This then is, and alwayes hath byn the
 manner of dissolute worldlinges and repro-
 bate people, to harden their hartes as an ada-

- mant stone, against any thing thar can be told them for the amendement of their liues, and for the sauing of their soules. Whiles they are
- Isa. 1.* in health and prosperity, they will not know God, as in another place himselſe complaineth. But yet as the Prophet sayth: *God will haue his day with these men also, when he will be knowne.*
- Psalms. 91.* And this is, *Cognosceſtur Dominus iudicia faciens:* God wilbe knowne when he beginneth to do iudgement, which is, at the day of their death, being indeed the next dore to their iudgement, according as *S. Paul* testifieth, saying: *It is appointed for all men once to die, and after then ensueth iudgement.*

3. This (I say) is the day of God, most terrible, sorrowfull, and full of tribulation to the wicked, wherein God wilbe knowne to be a righteous God, and to reſtore to euery man according as he hath donne whiles he liued: Or as the Prophet describeth it: *He wilbe knowne then to be a terrible God, and such a one, as taketh away the spirit of Princes, a terrible God to the Kinges of the earth.*
- At this day, as there wilbe a great change in all other thinges, mirth being turned into sorrow, laughing into weeping, pleasures into paines, stoutnes into feare, pride into despaire, and the like: so especially will there be a strange alteration in the iudgment and opinion of men. For that the wisdom of God (wherof I haue spoken in the former Chapters, and which, as the scripture sayth, *Is accounted folly by the wise of this world*) will then appeare in her likenes, and (as it is in very deed) wilbe confessed by her greatest enemies, to be the only true wisdom: and all

carnall

carrell wisedome of worldlinges, to be meere folly, as God calleth it.

Rom. 8 :

4. This the holy Scripture setteth downe 2. Cor. 1.

clearly, when it describeth the very speeches and lamentations of the wise men of this world, at the last day, concerning the state of holy men, whome they despised in this life.

We senseles men did esteeme their life to be meere

madnes, and their end to be dishonourable : but looke

Sap. . 5 :

how they are now accompted among the children of

God, and their portion is with the Saintes. We haue

erred from the way of truth, and the light of right-

eousnes hath not shined before vs, neither hath the

sunne of understanding appeared vnto vs. We haue

wearied out our selues in the way of iniquity and per-

dition, and we haue walked craggy pathes : but the

way of our Lord we haue not knowne Hitherto are

the wordes of holy Scripture: wherby we may

perceyue, what great change and alteration

of iudgement there wilbe at the last day, from

that which men haue now: what confessing of

folly, what acknowledging of error, what

harty sorrow for labour lost, what fruiteles

repentance for hauing runne awry. O that

men would ponder and consider attentiuely

these thinges now. *We haue wearied out our*

selues (say these miserable men) in the wayes

of iniquity and perdition, and we haue walk'd craggy

pathes What a description is this of lamenta-

ble wordlinges, who beat their braynes dayly,

and weary out themselues in the pursuite of

vanity, and chaffe of this worlde, for which

they suffer notwithstanding more paine of te-

tymes then doe the iust in purchasing of hea-

uen. And when they arrive at the last day to

The la-
mentatio
of wicked
men in
the end.

Three
causes of
great mi-
sery in
death.

the gate of death, wearyed & worne out with trouble & toyle, they find that all their labour is lost, all vexation taken in vayne. For that of the litle pelfe which they haue scraped together in this world, and for which they haue struggled and drudged so extremely, will auaille them nothing at that instant, but rather increate exceedingly the burden of their afflictions. Which afflictions shalbe so manyfold, grievous, and intollerable in the wicked, as no mynd created may perfectly cōceau the same but he that feeleth them; albeyt in part, some small coniecture may be made therof by these three generall points eniuing, whereunto the rest may be referred.

The first point. Or
misery in
death.

5. The first is the excessive paynes which cōmonly men suffer in the separation of their soules and bodies; which hauing liued so long tyme together, vnited as two deare friends in ioy and pleasure, are now most loth to part, were it not that violently they are forced therunto. This payne may partly be conceaued, if we would go about to driue our life or soule (which soule is all ouer & euerywhere throught out our body) but from the least part or member thereof: as for example out of our litle finger (like as surgeons are wont to do, whē they will mortify any one place to make it breake) what intollerable payne doth a man suffer before this member be dead? what raging griefe doth he abide? If then the mortifying of one litle part only, doe so much afflict vs: imagine what the violent mortifying of all the parts together will doe. For we see, that first the soule is druen by death to leaue the extreme

How
paine full
is mortifying
of
our selfe.

part

part, as the toes, feet, and fingers, then legges and armes, and so consequently one part dyeth after another, vntill lyfe be restrayned only to the hart, which holdeth out longest as the principall part, but yet finally must be also constrayned to render it selfe, though with neuer so much paine and resistance. Which paine how great and strong it is, may appeare by the breaking in peeces of the very stringes & holdes wherewith it was enuironed, through the excessiue vehemency of this deadly torment.

6. Neuertheles, before it come to this point of yielding, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abyde in the tyme of her agony. Imagine that a Prince possessed a goodly Citty in all peace, welth and pleasure, & greatly friended of all his neyghbours round about him, who promised to assist him in all his needs and affayres; and that vpon the suddayne his mortall enemy should come and besiege this Citty and taking one hold after another, one wall after another, one castle after another, should driue this Prince onely to a litle tower, and besiege him therein, all his other holds being beaten downe, and his men slaine in his sight: what feare, anguish, and misery would this afflicted Prince be in? How often would he looke out at the windowes and loop holes of his tower, to see whether his friends & neyghbours would come to help him or no? And if he saw them all abandon him, and his cruel enemy euen ready to breake in vpon him: would he not (trow you) be in a most pittiful

A similitude expressing the pains of death.

tyfull plight. Euen so then saeth it with our poore soule, at the houre of death. The body wherein she raygned like a ioyly Princeesse in all pleasure, whiles it florished, is now battered and ouerthrowne by her enemy, which is death: the armes, legges, & other parts wherewith she was fortified, as with walles & wards during tyme of health, are now surprised and beaten to the ground, and she is driuen onely to the hart, as to the last and extreamest refuge, wherein also she is most fiercely assayed in such sort, as she cannot possibly hould out long. Her dearest friends who soothed her in tyme of prosperity, and promised assistance, as youth, agility, strength, courage, dyet, phisicke, and other humane helpes, doe now vtterly abandone her: the enemy will not be pacified or make any league at all, but night and day assauleth this turret wherein she is retired, and which now beginneth to shake and shiuer in peeces, in such sort, as she expecteth hourelly when her enemy in most raging and dreadfull manner, will breake in vpon her.

7. What thinke you is now the state of this afflicted soule? It is no meruaile if a wise-man become a foole, or a stout worldly man most timorous in this instant of extremity, as we often see they doe in such sort, that they can dispose of nothing well, either towards God or the world at this houre. The cause wherof is the extremity of paines oppressing their mindes, as *S. Austen* well noteth, giuing vs therewithall a most excellent fore-warning of this day, if men were so happy as to follow it. When you shall be in your last sick-

An admonition
of S. Augustine.

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sicknes, deare bretheren (sayth he) O how hard and painfull a thing will it be for you to repent of your faultes committed, and of good deeds omitted? And why is this? but only, for that all the intention of your mind will run thither, where all the force of your paine is? Many impediments shall let men at that day: as the paine of the body, the feare of death, the sight of children, for the which their Fathers shall oftentimes thinke themselues damned, the weeping of the wife, the flattery of the world, the temptation of the diuill, the dissimulation of phisicians for lucre sake, and the like. And belieue thou (O man) which readeest this, that thou shalt quickly proue al this true vpon thy self; and therefore I beseech thee, that thou wilt doe penance before thou come vnto this last day. Dispose of thy house, & make thy testament whiles thou art whole, whiles thou art wise, whiles thou art thine owne man: for if thou tarry vntill the last day, thou shalt be led whither thou wouldest not. Hitherto are *S. Austens* words.

8. The second thing which shall make death most terrible and grieuous to a worldly man, is the suddaine parting (and that for euer and euer) from all the thinges which he loued most dearely in this life, as from his riches, possessions, honours, offices, faire buldinges, goodly apparell, and rich iewels: as also from wife and children, kindred and friendes, and all other earthly delightes and commodities, wherewith in this life he thought himself a most happy man. And now to be plucked from these vpon the suddaine, without hope

Serm. 48.

ad Frat. in

Eremo in-

ca finem.

The 2.

point. Of

miserie in

death.

euere to see or vie them againe, and that often times, when he least doubted any such matter, must needs be a point of extreme griefe: especially, if he be in the state which holy Iob describeth, when he sayth: *The wicked man dieth when he is stronge and whole of body, rich & happy; whiles his entrails are full of fesse, and whiles his bones are well watred with marrow.* O Iesu, what a griping griefe, how intollerable a torment will this be? O how true an oracle is that of God, which sayth: *O mors, quam amara est memoria tua homini pacem habenti in substantijs suis?* O death, how bitter is thy memory vnto a man,

Iob. 21:

Eccles. 41.

that hath peace and rest in his substance and riches? as who would say, there is no greater bitterness of griefe in the world to such a man, then to remember, or only thinke on death; but much more to tast and try it himself, yea and that immediately, when it shalbe laid vnto him; as Christ reporteth it was laid vnto that great wealthy man in the Ghospell, which had his barnes full, and was now come to the highest top of his felicity: *Thou foole, euen this night thy soule shalbe taken from thee, and then who shall enjoy all that which thou so painefully hast scraped together?*

Luc. 12.

The sorrow of leauing all.

9. O deare Christian, it is impossible for any mortal tongue to expresse the doleful state of a worldly mā in this instant of death, when nothing of all that he hath gathered together with so much labour and toile, and wherein he was wont to repose so great affiance, will now auaille him any longer, but rather afflict his soule with the memory therof, considering that now he must leaue all to others, and goe him.

himselfe to giue accompt for the gathering & vsing of the same (and that perhaps to his eternall damnation) whiles in the meane tyme other companions in the world doe liue merrily and pleasantly vpon that he hath gotten; little remembring, and lesse caring for him, that perhaps lieth burning in vnquenchable fire for those riches vnrighteously heaped and left vnto them. This vndoubtely is a most wooll and lamentable point, which shall bring many a man to great sorrow and anguish of heart at the last day, when all earthly ioyes must be left, all pleasures and commodities for euer abandoned. O what a doletull day of parting will this be? what wilt thou say (my friend) at this day, when all thy glory, all thy welth, all thy pompe is come to an end? What art thou the better now to haue liued in credit with the world in fauour of Princes, exalted of men, feared, reuerenced, and honoured of all sortes; seing at this instant all thy ioylity, pride, and pompe is at an end, all thy former felicity is arriued now to her euerlasting periode?

10. But now besides all this, there is a third thing which more then all the rest will make this day of death to be most dreadfull & miserable vnto a worldly man to wit, the consideration what shall become of him, both in body and soule. And as for his body, it wilbe no final horror, to thinke vpon that saying of holy Scripture: *The end of the wicked mans flesh shall be fire and vermine: and his inheritance shall be serpents, beastes, and wormes;* that is, it must be throwne out to be the food of vermine.

The 3.
point. Of
miserie in
death.

Eccl. 30.

That

The mi-
serable
change
of the
body.

Cogita-
tions of
him that
lyeth a
dying.

That body, I meane which was before so delicately entertayned with all variety of meates, soft pillowes and beddes of downe, trimly set forth in apparell, and other ornaments wherupon the wind might not be suffered to blow nor the sunne to shine: That body (I say) of whose beauty there was so much pride taken, and whereby so great vanity and sin was daily committed: that body which in this world was accustomed to al pampering and nicenes, and might abide no austerity, or discipline at all, must now be forsoene and abandoned of all men, and left only for a prey to be deuoured of wormes. Now the tyme is come, when those wordes of God must be fulfilled, which he vttered by his Prophet against delicate people: *In this day God shall pull of all ornaments, chaynes, braselets, rings, iewels, pendants &c. And then shall be instead of sweet scents, stench; in place of rich girdles, a rope; for curled haire, a bald scull. &c.* All which bodily disgrace and misery, albeyt it cannot but breed much horriour in the hart of him that lyeth a dying, yet is this nothing in respect of the dreadfull cogitations, which he shall haue touching his soule, to wit, what shall become thereof, whither it shall go after her departure out of the body? And then considering that she must appeare before the iudgement-seate of almighty God, and there receaue sentence, eyther of vnspeakable glory or insupportable paynes, he falleth to consider more in particular the danger thereof, by comparing Gods iustice and threatens (set down in holy Writ agaynst sinners) with his owne life: he beginneth to examine the wit-
nes

nes (which his conscience) and findeth the same ready to lay infinite accusations agaynst him, when he commeth to the place of iustice.

11. And now (deare Christian brother) beginneth indeed the inexplicable misery of this poore afflicted man ; now do all the multitude of sinnes present themselues before his face: now doth he indeed see verified that sentence of sacred Scripture : *In fine hominis demonstratio operum*. The workes of euery man are laid open at his end . Now doe muster before his eyes all Gods threats agaynst wicked liuers ; neyther is there any one seuerer saying of holy writ pronounced agaynst sinners , which now doth not offer it selfe vnto his mynde . Our ghostly enemy , which in this life laboured to keep all these things from our consideration , thereby the more easely to entertayne vs in sin and pleasure , will now lay all, and more , before our face , amplifying and vrging euery point to the vttermost, and alleadging our conscience in euery thing for his witnes . Which when the poore soule in dying cannot deny , the must needs therby most vehemently be terrified . And so we see it daily come to passe, euen in many most vertuous and holy men: wherof S. Hierome reporteth a very memorable example of blessed S. Hilary, whose soule being greatly affrighted with these considerations, and exceeding loth to depart from his body, at length after long conflict. he took hart and said: *Goe forth my soule, goe forth, why art thou so sore afraid: thou hast serued Christ abroast threescore and ten yeares, and art thou now so fearfull to depart.* To like effect also the holy martyr of
 God

Eccles 11.

A pittifull
 plight of
 a man in
 dying.

*Hierom. in
 vita Hi-
 laron. Ab-
 bat is .*

God S. *Cyprian* telleth of a vertuous and godly
Cypri. lib. *Blisop*, which dying in his tyme, was greatly
de moral. terrified at the houre of death, notwithstanding he had liued very vertuously, vntill at length Christ appearing vnto him in the forme of a goodly yong man, rebuked him in these words: *You are afraid to suffer, and out of this life you will not goe; what then shall I doe vnto you?* which words and examples S. *Augustine* did often vie to recount talking of this matter, as his scholar *Possidius* recordeth in his life.

12. Now then if good men and Saints are so afraid at this passage, yea such as had serued God with all purity of life & perfect zeale for the space of threescore and ten yeares together: what shal they be which scarcely haue serued him indeed one day in all their lines, but rather haue spent their yeares in sinne and vanity of this world? shall not these men (trow you) be in great extremity at this passage? Surely S. *Augustine* describeth the same very effectuously in one of his Sermons, and (according to his manner) doth giue a notable exhortation vpon the same. If you will know dearly beloued (sayth he) with how great feare and paine the soule of man doth passe from the body, marke diligently what I shall say vnto you. The Angels at that houre shal come to take thy soule & bring her before the iudgement seat of a most dreadfull iudge: & then the calling to mind her wicked deedes, shall beginne exceedingly to feare and tremble, and would gladly fly, and leaue her deedes behind her, seeking to intreate the Angels, and to request but one houres space of delay. But that will

Possidius
in vita
Aug.

Cap. 1. de
vanit.
seculi.

will not be graunted, and her euill workes crying out all together, shall speake against her, and say: *We will not stay behind, or part from thee, thou hast done vs, and we are thy workes, and therefore we will follow thee whither soeuer thou goest, yea, euen vnto the seate of iudgement.* This (saie) is the state of a sinners soule, which parting from his body with most horrible feare, goeth onwards to iudgement loaden with sinnes, and with infinite confusion. Contrariwise the iust mans soule goeth out of his body with greate ioy and comfort, the good Angels accompanying her with exultation. Wherefore (brethren) seeing these things are so; doe you feare this terrible houre of death now to the end you may not feare when you come vnto it. Foresee it now, that then you may be secure. Thus saie *S. Augustine.*

13. And for that this holy Father & learned Doctor in Christs Church, maketh mention in this place of good and euill Angels which are ready at the houre of death to receiue the soules of such as depart out of this life: it shall not be from our purpose to note, that oftentimes God doth permit the apparitions of Angels both good and euill, as also of Appearing of
others Saints, to some men lying on their death beddes, for a tast either of comfort or Angels
sorrow, touching that which shall ensue in the at the
world to come. And this is also one singular houre of
priuiledge, among other, belonging to this death.
passage. And concerning the iust, I haue shewed
before an example of *S. Cyprian & S. Augustine*
touching one to whome Christ appeared at
the houre of his death. And *S. Gregory the*
Great

Cap. 11.

12. 13.

15. 16.

Lib. 4.
dial cap.
38.

Lib. 5.
hist. Angl.
c. 14.

Great hath diuers like narrations to that purpose in the fourth booke of his Dialogues As for example sake, of one *Vrsinus*, to whome the blessed Apostle *S. Peter* and *S. Paul* appeared But as concerning euill spirits & wicked Angels, which shewed themselues vnto diuers sinners at the houre of death, and denounced vnto them their eternall damnation, and horrible torments appointed in hell: we haue many and molt terrible examples recorded in many graue and auncient writers. As among other, that recorded by *S. Gregory* of one *Chrysorius* a great rich-man, but as full of sinne as of wealth, to whome lying on his death-bed, the infernall fiendes in molt vgly manner appeared, shewing how now he was deliuered into their power, and therefore would neuer depart from him vntill he dying. left his soule vnto them to be carried to eternal tormentes.

14. The like examples doth Venerable *Bede* recount to haue happened in our Country about his time. And among other, of a certaine wicked Courtier in great fauour with King *Coenede*, to whome lying in the panges of death, and being now a litle recovered, both the good and euill Angels appeared visibly; the one laying before him a very small booke of his good deedes, the other a great huge volume of his enormous crimes. Which after they had caused him to reade, by the permission of the good Angels, they leized vpon him, assigning also vnto him the certaine houre of his departure, according as both himselfe confessed openly to all that came to visit him; and as by his horrible and

despe-

desperate death ensuing (at the very houre by them appointed) he manifestly confirmed The like story recordeth he in the Chapter *Bedalib. 5.* following of one whome he knew himselfe: & *cap. 15.* (as both he, *S. Gregory*, and *S. Cyprian* also doe more) all these and such other visions were permitted for our sake which doe yet liue, and may take commodity by the same; and not for their good that died, whome they nothing at all auailed.

15. Which being so, deare Christian brother, that is, this passage of death being so terrible, so dangerous, and yet so ineuitable as The application it is: seing so many men doe perill and are of all that ouerwhelmed daily in passing ouer this perillous gulfe, as both holy Scriptures and ancient Fathers doe testify by examples and records vnto vs: what man of discretion would not learne to be wise by other mens dangers? or what reasonable creature would not take heed and looke about him, being warned so manifestly and apparantly of his owne perill? If thou be a Christian, and doest belieue indeed the thinges which Christian sayth doth teach thee: then doest thou know, and most certaynely belieue also, that of what state, age, strength, dignity, or condition soeuer thou be now, yet must thou thy selfe (which now in health and mirth doest read this point, and thinkest the same litle appertaining vnto thee) one of these dayes (& that perhaps very shortly after the reading heereof) come to proue all these thinges in thine own person: that is, thou must with sorrow and griefe be enforced to thy bed, and there after all struglings with the

dartes of death, thou must yield thy body which thou louest now so dearely, to be the baite of wormes, and thy soule to the triall of Iustice, for her doings in this life.

*The second Part of this Chapter: Contayning
the application of the Premises.*

A very
profita-
ble con-
sideratiō
vpon the
premisses

16. **A**Nd now it remayneth that after all these declarations and discourses we make some applicatiō of these things to our selues, for our owne profit & direction in the guiding of our life: wherefore imagine now my deare brother, and friend, euen thou (I say) which art so fresh and frolike at this instant, that the ten, twenty, or two yeares (or perhaps two moneths or dayes) which thou hast yet to liue, were now come to an end and that thou wert euen at this present stretched out vpon a bed, wearied and worne out with dolour and payne, thy carnall friends about thee weeping & many of them desiring thy goods; the philitian departed with their fees, hauing giuen thee ouer; and thou lying there alone mute and dumbe in a most pittifull agony, expecting from moment to moment the last stroke of death to be giuen vnto thee: Tell me in this instant, what will al the pleasures and commodities of the whole earth auayle thee? what comfort or ease will it be vnto thee now to haue byn of honour in this world, to haue had the cappe and knee of the people

people, to haue gathered wealth & purchased much, haue borne office, & enioyed the Princes fauour; to haue left thy children & kinred in abundance; to haue troden downe thine enemies; to haue stirred much, & borne great sway in this lyfe? what pleasure (I say) or benefit would it be to thee, to haue byn beautifull, to haue bin gallāt in apparel, godly in personage, glittering in gold? would not all these things rather afflict then profit thee at this instant?

17. No doubt, but now thou shalt well see and throughly perceauē the vanity of these trifles; thou shalt proue true the saying of the wise man: *Non proderunt diuitie in die ultionis*: Riches will profit nothing in the day of Gods reuēge. That most excellent demaund of holy Iob will oftentimes offer it selfe vnto thy remembrance: *Quid ad eum pertinet de domo sua post se?* What hath a man to doe with his house, family, or kinred after he is gone; what good or comfort shall he take thereby? *Who will haue mercy on thee* (sayth God to Ierusalem by his Prophet Ieremy) or who will be sorrowfull for thee at this day? who will goe to intreate for thy peace? Thou hast abandoned me, sayth God, thou hast gone from me, and now will I stretch out my hand, & will call thee. And yet further by another Prophet he demaundeth of wicked men: *What will ye doe in this day of my visitation, and of calamity that cometh vpon you? to whose helpe will ye fly? where will ye leaue your glory?* And in another place expressing yet more effectually their state and misery, he sayth: *They shall cry to the Gods whome they serued in this life, and they shall not saue them in this time of affliction*: that is, They shall cry, and

The cogitation & speech of the soule at our dying day.

Prov. 11.
Iob. 21.

Ierem. 196

Isa. 106

Ierem. 115

call vpon their friends, acquaintance, wealth
honour, and other idols, which they serue
more then God in this life, but they shall re-
ceyue no help or comfort from them.

18. O deare Christian, what difference of
cogitations, what change of iudgements
what discouery of vanities wil this day bring
A lamen- Thy hart within thee will now begin to reas-
table cō- son; Loe, heere is an end now of my delight
plaint . and worldly prosperities. All my ioyes, all my
pleasures, all my mirth, all my pastimes are
now at an end. Where are my friends, that
were wont to laugh with mee, my seruants
went to attend vpon me, my children wont
to disport the tyme with me? Where are all
my coaches and horses, wherewith I was wont
to make so goodly a shew, the cappes and
knees of people accustomed to honour me
the troupes of Suiters following me? where
are all my daliances and tricks of loue, all my
pleasant musicke, all my gorgeous buildings
all my costly feasts and banquetings? And
about all other, where are now my deare and
sweet friends, who seemed they would neuer
haue forsaken me? But (alas) all are now gone
and haue left me heere alone to answere the
reckoning for all, and none of them will doe
so much as to goe with me to iudgement, or
to speake one word in my behalfe. Woe wor-
thy me, that I had not foreseene this day ra-
ther, and so haue made better prouision for
the same. It is now to late, and I feare me
haue purchased eternall damnation for a little
pleasure, and haue lost vnspeakable glory, for
a fleeting vanity. O how happy, & twice for

mate are they, who so liue, as they may not be afraid of this day? I now see the difference betwixt the ends of good and euill men, and meruaile not though the Scriptures say of the one: *The death of Saints is pretious*: and of the other: *The death of sinners is miserable*. O that I had liued so vertuously as some others haue donne, or as I had often inspirations from God to doe; how sweete and comfortable would the same be to me now in this my last, and extremest distresse?

19. To these cogitations and rufull speeches (my louing brother) shall thy soule be driuen at the last houre of her departure, if now thou preuent it not by wisdom and diligence. For which preuention, the spirit of God hath reuealed vnto vs two principall meanes: the first whereof is, the diligent exercise of good wor-
 kes in this life, whereunto Chrust himselte assureth a good and happy passage at our death. For so he pronounced playnly by a voyce from heauen to his deare Apostle S. Iohn: *They shall now rest and repose from their labours; for that their good deeds follow them*. And holy Dauid the Prophet expresth the māner of a good mans departure more in particular, saying: *Dominus opem feret illi super lectum doloris eius*. God shall help and assist him vpon the bed of his sorrow; that is, vpon his death-bed, or bed of his last departure, which to a worldly man may rightly be called the bed of sorrow, for that it is nothing els, but a collection and heape of all sorrow together. Which sorrowes in a Christian man can no way better be preuented, then by doing good workes in this lyfe, which at his

*Psal. 115.
Psalm. 33*

Two means to preuent the terror of death.

Apoc. 14.

Psal. 40

Heb. 6.

An excellent assurance giuen by S. Paul for reward of good workes.

The force and vertue of almes deedes -

death he may be sure will not fayle him. For so assureth vs S. Paul when he sayth: *God is not vnjust, that he can forget your good workes and charity which you haue shewed in his name, and haue, and do minister vnto his Saints. And our desire is that every one of you should continue the same sollicitude (of ministering to Saintes, for supplying their necessities) to the fullnes of your hope, euen to the end.* So v. Paul: which is as much to say, as that at your ending-day you may be full of hope, in respect of the almes, and other good workes, which you haue done to the seruants of God, for his sake in your lyfe tyme, which his diuine maiesty holderh himselfe so bound fully to reward vnto you at your last day, as though he might be accounted *vnjust*, if he did it not. What more excellent assurance can be giuen then this? What more comfortable exhortation, and persuation to doe good workes in a mans health then this of the Apostle, to obtaine thereby *the fullnes of hope*, in the houre of our death: that is to say, that our soule in that dreadfull passage shalbe deuoyd of feare, and replenished with all kind of hope, confidence, and comfort from God himselfe.

20. This then is the first and chiefeft preparation to comfort in our death, to be full of good workes in our life, especially almesdeeds, and workes of charity; whereof there were no end, if we would beginne to treate, and declare what both holy Scripture, and the spirit of God, in his Saints and seruants, haue vttered in recommendation thereof. The generall sentence of Christ our Sauour is most admirable being, as it is, so vniuersall, when hauing

spoken

spoken of most grieuous finnes in the *Scribes & Pharisees*, to wit of rapine, and iniquity whereof he exhorted them to cleanse their minds; yet he addeth presently this other generall remedy: *Verumtamen date eleemosynam, & ecce omnia munda sunt vobis*: But notwithstanding doe you giue almes, and behold all is cleane vnto you. Of what a wonderfull force is this, that it could cleanse euen the *Scribes and Pharisees* of rapine and iniquity; yea and of all other offences! But yet the spirit of God in the Prophet *Daniel* went somewhat further: for he offered not only to *Scribes and Pharisees* that belieued in God to be cleansed this way; but euen vnto King *Nabuchodonosor* himselfe, that was a meere Pagan and Gentile, exhorting him to redeeme his finnes with almes: *Hear e my counsell, O King (sayth he) & redeeme thy finnes with almes-deedes, and thy iniquities with workes of mercy towards the poore, for perhaps God will pardon thy finnes by this meanes.*

Luc. 11.

Dan. 4.

21. This was the Prophets counsaile, & it was good counsaile: for by this meanes God had mercy vpon him indeed, before his death. And if God respect so much these charitable deedes, euen in heathen and vnbelieving people (according as we read also in the Actes of the Apostles, that the almes-deedes of *Cornelius* the Captaine were accepted by almighty God, & rewarded by sending *S. Peter* to him to conuert him to Christian sayth:) how much more will God accept and reward the same in Christians, especially at their death, when they haue most need of his heauenly comfort. The spirit of God writeth of a

Act. 10.

Prou . 31.

godly woman, that had a large hand in giuing almes : *Manum suam aperuit inopi, & palmas suas extendit ad pauperem* . She opened her handes vnto the needy, and stretched out her armes vnto the poore . But what reward ensueth? Twenty blessings truly, which you may read in the text, and one of the greatest is : *Et ridebit in die nouissimo* : And she shall laugh at the last day; that is to say, when others shall weepe & be afflicted at the day of her death, then shall she reioyce, and be in myrth.

The say-
ing of S.
Chryso-
stome a-
bout al-
mes deed

Math. 6.

Zeno the
Emperor
defended
by almes-
deedes .

See pr . it . i
spirit . cap .

175 .

22. Holy Saint Chrysostome was wont to make many earnest speeches about this matter vnto his people of *Constantinople*, in his ordinary sermons, and amongst other thinges he was wont to say : *That a great almes-man could not possibly be damned, nor haue an euill death: the reason is, for that he had so many Lordes, and great Courtiers of heauen to pray and be intercessors for him (which are the poore by Christes owne interpretation, when he sayth: that poore men are blessed for that theirs is the Kingdome of heauen) as it is impossible for God not to heare them, when they ioine togeather to obtrayne pardon for any man; as alwayes they do for a great almes-man . To which effect there is a history in the booke called Pratum spirituale, of a certaine woman that cried vengeance at Gods hand many dayes togeather against Zeno the Emperour for taking away her daughter : which Zeno being a man that gaue great and large almes, it was answered to the woman in a vision, that those his many almes-deedes did defend him against her demaund of vengeance .*

23. We

23. We read also of a certayne Captayne that hauing liued extreme wickedly in all kind of loolenes , and liberty of a souldiars life, fell sicke at last euen vnto death, and being extremly afraid & vexed for diuers dayes together , with the conscience of so many heynous sinnes, all the time of his life committed, at last falling into a great traunce there came into his mynd, and represented it selfe as it were before his eyes, with infinite comfort, that he had once in the sacking of a certaine Citty, saued a yong virgin from rauishing by another souldier : in respect of which act (it being the only good thing that he could remember done by him throughout his life) it seemed that almighty God would haue mercy vpon him, and giue him true repentance, and pardon for his sinnes : which cogitation as it did comfort him infinitely in that afflicted state of his, so it fell out also to be true very soone after, for that he feeling by this meanes an exceeding tendernes of hart towards sorrow for his said sinnes committed, he breake forth into many teares, confessed himself according to the vse of Christes Catholike Church , receyued the Sacraments both of *Penance*, *Eucharist*, and *Extreme vnction*, and so dyed most happily repentant for his sinnes, and full of hope, comfort, and consolation from almighty God for his exceeding mercies towards him.

A comfort
mable
example
of the
death of
a repentant
souldier.

24. This then is the force . and vertue of this singulat patronage or good works, to help & assist vs at our death, to which effect *S. Iohn Damascene* hath that excellent parable of the Steward that had three sworne friends to help

A notable
parable of S.

John Da-
Damas in
vita Bar-
tholom.

him at all needs, and necessities, but when at length he fell into disgrace and wrathfull offence of his King, and was called in hast to appeare before him, and giue vp his account, he being greatly terrifyed with the suddaine charge, ranne vp and downe as a man amazed to seeke out his three friends to go with him, and to be surety for him if need required: but whē he came to the first, he was answered by him, that for so much as the King was a terrible mā, he durit not appeare before him, only he sayd, for that the Stewards apparell was not good, he would lend him some better apparell to appeare before him for his credit: going therefore to the second friend he denyed in like māner to go in with him to the Kings presence, or to speake for him, but onely for that he was somewhat handsomely apparelled he would accompany him, for honours sake, vnto the pallace gate, and there would leaue him.

25. The poore man being thus abandoned by his first two friends, he ran with a sorrowfull harte to the third, who hearing his cause bid him be of good cheere for he would go with him, and enter before the King, intreat and plead for him, and if need were, be suerty alto for his debtes, and so he did, & the afflicted Steward was deliuered therby, and restored to the Kinges fauour againe. This is the parable. And the first two faint and false friendes are the world, and our carnall kinred and worldly friends, both forsaking vs at our death, the former lending vs only a faire cloath or two to be layd ouer the beere, wherein we are carryed; and the second accompanying vs only,

The ex-
plication
of the pa-
rable.

only, for honours sake, vnto the graue, or pit where we must enter. But the third friend, which are our good workes & almes-deedes, is content to enter with vs to the presence of the Prince himselfe, pleadeth and intreateth for vs, and so pacifyeth his wrath, as by his earnest and affectuall intercession we are restored to his high fauour & friendship againe. This then is the first preuention, and preparation for Christian men to assure to themselues a comfortable dying-day.

26. The second meanes to the same preuention is, that we premeditate, and thinke often of this passage of death, before hand, if we will not feare the same, and be terrified therewith when it cometh. For as Philosophers say, *ab assuetis non fit passio*: thinges wherunto we are accustomed do not moue, or trouble vs much. As for example, a horse accustomed to the noyse, and terrour of warre, and to heare the beating of drummes, & to see the discharging of archibuzes, & artillery, starteth not therat, as other horses will do, to whome the matter is strang & new: & so he that acquainteth himself before hand, with the gastfull visage of death, by dayly premeditation therof, is lesse subiect to the feare and terrour of the thing it selfe when it cometh, for he had made all his accomptes before hand, as good holy Iob had, when he said of himself: *All the dayes of my life do I attend the coming of my change, or departure from this world.* So as euery day he thought of death: whose example all holy men haue commonly followed from time to time, and do at this day, and that with great reason,

The 27:
way of
preuen-
ting the
terroure
of death.

Iob. 14.

let

let carelesse men say what they will, that this meditation will let their mirth, breed melancholy, & such other toys. For if this bitter cup cannot passe, but that all must drinke therof, then is it wisdom, and prouidence, to looke vpon it, and thinke therof well before hand.

**An ex-
pleshew-
ing the
vtility of
frequent
medita-
tion of
death.**

27. If there were a certaine riuer to be passed that no man could auoid, and that ech man and woman in their turnes must passe the same, and that perforce in hast when they are called vnto it, and that most people were accustomed to perish, and be drowned in that passage, were it not wisdom for a man to go and view the place of passage before his turne commeth to enter, or to be forced to take his aduenture therein? were it not good, that he should go as neere the riuer as he could, to behold the entrance, examine the fordes, see and contemplate the passage of others, as well such, as haue miscarried, as those that haue happily escaped, and arriued safely to the other side? were not all this wisdom (thinke you) and most necessary and profitable prouidence? And how then in this most dāgerous passage of death, through which all must passe, and do passe dayly, and many are euerlastingly cast away in passing: how (I say) are worldly men so fondly negligent and delicate, as for not marring their mirth, they will not so much as thinke of it, nor trouble their mindes with cogitations of any such matter, nor take any no-

Great fo- tice therof at all, vntill the very iumpe, that
ly of care themselues must passe perforce. Oh pittifull
les worl- deceyt! Oh lamentable folly and negligence!
dly men, how many thoulandes might be saued both
body

body and soule which perish in this passage, if they would vouchsafe but to view & looke vpon it before hand?

28. We read of *S. Hierome* that he was wont to say, that no day passed him, nay no hower, whether he were eating, drinking, studying, praying, rising, or going to sleepe, but he thought of this passage, and therefore in his picture there is commonly painted a Crucifix, with a deaths-head by it, as a double memoriall of our dying-day, wherto some do adde an hower-glasse for to measure the tyme how it runneth towards this passage. And albeit some carelesse wanton people in the world will laugh at this diligence (which many seruants of God do vse also at this day) yet will they proue to their cost in time, how profitable an exercise this was, and is: for that certainly no one thing vnder heauen is more forcible & potent to hold a man in good order, and to repress the fumes and furies of his rebellious passions and disordinate appetites in this life, then this often remembrance of death: For that it striketh downe the very top-sayle of vanity at one blow. And if Princes in their greatnes of fortune, and worldly men amidst their prosperities, in their banquettings, feastinges, marriages, maskings, and the like, would admit but one serious thought of this last passage, and what they shalbe, and feelee therin, it would put water to all their wyne, & hold them within such limites of temperate proceeding, at they might (according to our English Prouerbe) *Be both merry and wise together*, and feast without offending of God.

The example of *S. Hierome* with his deaths-head.

29. And

**A contē-
plation
about the
dead mā's
soule.**

**The
speach of
a deaths
head to
the be-
holder.**

29. And to say a word or two more of our deathes-head, or dead mans scull, left before with *S. Hierome*; true it is, that it seemeth an vgly & loathsome sight to such as now flourish in flesh, and haue not yet their bones discovered, and dried vp, nor their fayre faces disfigured, as that scull hath: but to spirituall wise-men it semeth a more pleasant sight then the other, and a much more true and necessary spectacle; for that much more sincerely it maketh vs to see, what we are, and what we shall be shortly. For which cause many deuout people, yea some Prince. also, do vse to keep the same by them in their chambers, neere about, where often they may be admonished, thereby to hold continually in their mynd and meditation the mystery which it representeth, especially by helpe of these wordes which commonly are writtem about the sayd scull: *Sum quoderis, fueramque quod es.* I am that which thou shalt be, & haue byn that which thou art now: that is to say, I haue been as lusty, iocunde, and frolicke as thou art at this present, I haue byn as proud and vayne of my stature, beauty, hayre, skinne, agility and nymblenes, and of other qualities, and deckings vp of my body, as thou euer hast byn, that now lookest vpon me with disdayne and contempt, and shortly thou shalt be that which I am now; that is to say, a dried scull, bones without flesh, mouth without tongue, eare-holes without hearing, eye-pittes without sight, browes without braines, and head without sense or feeling. The soule that was wont to quicken me, and giue life to all, hath long agoe abandoned me, and left

left me to the food of wormes ; and so shalt thou be shortly also , notwithstanding all thy care and diligence now in dressing, decking & preserving thy selfe : neyther do thou thinke , that the tyme will be long ; for it flyeth & fleeteth with the wynd , nor stayeth for any occasion whatsoever .

30. Remember then *S. Hieromes* Houre-glasse that runneth continually , and for more assurance take thy selfe by the wiest , and feele the beating of thy owne pulse , which is the clocke or dyall of thy hart , and consider that euery blow and stroke thereof , is a stroke to the shortening of thy lyfe , and the ending of thy pulse is the ending of thy dayes. For when the pulse standeth still & beateth no more, thy soule flyeth, & then shalt thou be as I am now. And this is the speach of the deathes-head to him that beholdeth it: which imagine (gentle reader) to be thy selfe , and thereby seeke to profit thy selfe by other mens examples that haue come to that state before : which if thou wouldest seriously doe , and enter into consideration & contemplation therof, thou wouldest (no doubt) reape such singular comodity therby, as the same might serue thee for a light to guide & direct the residue of that litle time which thou hast in this world to enioy , in the true path and course of vertuous life and conuersation .

31. And this may serue for this place, to shew the great and many vtilities , which the frequent meditation, and serious consideration of this our last passage may bring vnto me: for that indeed it layeth truly before vs , what
a man

a man is, how frayle and miserable a creature, how fond and wayne in the haughtines of his cogitations while he is in health, and prosperity. It is the true glasse that representeth a mā

Howprofitable it is to thinke vpon death. as he is indeed; other glasses are false, and counterfeit, and full of fraud in their representations, but this is sincere and simple and beguileth no man. For which cause holy Fathers, that doe labour to make vs truly to know our selues, and therby to repress some part of the swelling pride and insolency of our flein and worldly cogitations, do principally perswade vs to looke often vpon this glasse, and about al other meditations, to make this our most frequent, and ordinary, whereof diuers and sundry most excellent effects & fruites will ensue, whereof I shall teach some few in this place, & therewithall make an end of this Chapter, & of this whole matter.

32. The first fruit is, that we shall heerby stand in cōtinual awe & expectation of death, as you haue heard blessed *Iob* affirme of himselfe before, and King *Dauid* also confessed;

Psal. 54. *That the feare of death in is fallen vpon him.* Out of which feare doth proceed a second effect of of great weyght in mans lyfe, named heedfulness or solicitude, which the blessed man *Iob* had by his forenamed meditation of death: for so he sayth of himselfe: *That by consideration, he was made sollicitous with feare;* and thereupon he addeth further; *That he doubted all his workes.* In which case *S. Paul* also signifieth himself to be, when he exhorted all men to be carefull to doe

Iob. 23.

Iob. 9.

Gal. 6.

1. Cor. 7.

good workes whils they haue tyme; & for that this tyme is but short, so to vse this present world, as though they

they used it not. The third effect that followeth by the meditation of death, is the vnderstanding of our owne basenes and vility, whereunto S. Paul exhorted the Corinthians when he sayd vnto them: *Except you be reprobates, you know your selues.* For he that thinketh often vpon the state of a dead man, shall easily cōfesse with S. Iames: *That our life is a vapour;* and with Isay: *That all the glory of man, is but as flower of the field.* And will finally say to himselfe with the wise-man: *Quid superbit terra & cinis?* Why doth earth and dust wax proud, and take so much vpon it?

2. Cor. 13.

Iac. 4.

Isa. 40.

Eccles. 10.

33. These are three most excellent effects, that doe ensue, by frequent meditation and cōsideration of death. But besides these there followeth also a fourth, which is the castinge from vs all superfluous worldly cares, which are commonly in them that consider not their end, accordinge as the wise-man warneth vs when he sayth: *God hath giuen (or permitted) to the sinners affliction and superfluous care, to scrape and gather togeather, to leaue it to such as to God it shall best please.* And out of this effect, is engendred by little, and by degrees, another more high and excellent thing called the contempt of creatures for the loue of their Creator, wherunto S. Paul was arriued when he wrote those fiery wordes: *I doe esteeme all thinges as dunge, for the gayning of Christ.* And from this proceedeth another (which is the sixt & last) called the contempt, or rather the loue & desire of death. Which S. Paul also had attained vnto, when he said of himselfe: *I doe desire to be dissolued, and to be with Christ.* And the holy

Eccles. 2.

Phil. 3.

Philip. 3.

Prophet David, who said in the beginning (as
Psal. 54. you haue heard) *That the feare of death was fallen*
Psal. 141. *up vpon him, came at length to cry out, my soule*
doth thirst after God, that is the luely wellspring; when
shall I come, and appeare before the face of God? So

The highest felicity of Saints in this life. effect that springeth of the remembrance and meditation therof) he was come now to the loue & most earnest desire of the same, which is the highest degree of comfort, and the most supreme felicity that Saints doe arriue vnto in this life.

34. Endeauour then (my deare Christian brother) by frequent and diligent premeditation of this passage, to attaine to this felicity, or at leastwise, to some parte or degree therof. Feare death now, that thou maist not feare it then. For as God by his holy spirit assureth vs, *He that feareth now, shall be in security at the last, in the day of his departure.* Nay, as holy Iob

Eccles. 1.
Iob. 5.

further describeth the matter: *He shall laugh at that day when other men are in spoile and famine: he shall not feare the beastes of the earth; his league shall be with the stones of Nations: (that is, he shall be no more moued or terrified with coming of death then stones are) he shall see that his tabernacle shall be at that day in peace: he shall enter into his sepulcher in all aboundance, as a mow of corne in the haruest time: that is, he shall depart hence in aboundance of all grace & merit at the houre of his death which to a vertuous man, is the day of haruest, wherein he shall reape the rewards of his good deedes, which he hath sown in this life. Thus describeth Iob the blessed departure of a godly man, concluding*

his whole discourse with this admonition & exhortatiue clausse: *Ecce, hoc ita est, quod auditum, lob. 5.* *mente pertracta.* Behold, this thing is as I haue said, which thou hauing vnderstood, passe it not ouer sleightly, but reuolue and discusse the same diligently in thy minde: especially adding the contemplation of the next ensuing Chapter, which will greatly helpe thee to this effect.

O

OF



OF THE
GREAT AND SEVERE PAY-
nes and punishments appointed by
God for wicked men & sinners
after this lyfe .

*As also two kindes, and sortes thereof, the one
temporall for them that shall be saued,
the other eternall for the damned.*

CHAP. IX.



AMONGST all other means
which almighty God vseth to-
wardes the children of men in
this lyfe, to moue and induce
them to the resolution, wherof
I intreate : the strongest and

most forcible (considering humane fraylty) is
the consideration of punishments prepared by
him for rebellious sinners and transgressours
of his commaundements. Wherefore he vseth
this motiue ofren, as may appeare by all the
Prophets, who doe almost nothing els but
thunder out and threaten plagues and destru-

The for-
ce of
feare .

ction to offenders. And this meane hath oftē-
tymes preuayled more then any other that
could be vsed, by reason of the naturall loue
which we beare towardes our selues; and con-

Iohn. 1.

Matth. 12

sequently the naturall feare which we haue of
our owne danger. So we read that nothing
could

could moue the *Ninuites* so much as the fortelling them of their imminent destruction. *Matth. 3.*
 And *S. Iohn Baptist* albeit he came in a simple and contemptible manner: yet preaching vnto the people the terror of vengeance to come, & that the axe was now put vnto the tree, to cut downe for the fire, all such as repented not, he moued the very Publicans and souldiers to feare (being otherwise people of very hard mettall) in such sort, as they came vnto him vpon this terrible embassage, and asked what they should do to auoyde these punishments? *Luc. 3.*

2. For which cause hauing now considered in the former Chapter of death, & of Gods Of Gods
 seuerie iudgement ensuing thereupon: (wherein euery man hath to receyue according to his punishment in
 workes in this lyfe) it followeth, that we consider also of the punishments which are appointed for them that shalbe found faulty in generall.
 that accompt, heerby at least-wise (if no other 2. Cor. 5.
 consideration will serue) to induce Christians *Rom. 2.*
 to this resolution of seruing God. For as I haue noted before, if euery man haue naturally a loue of himself, and desire to conserue his own ease: then should he also haue feare of perill, whereby he is to fall into misery and calamity. This expresseth *S. Bernard* very excellently according to his wont. O man (sayth he) if thou haue left all shame (which appertayneth to so noble a creature as thou art) if thou feele no sorrow (as carnall men doe not) yet loose not feare also which is found euen in brute & and sauage beastes. We vse to loade an asse & to weary him out with labour, and he careth not, because he is an asse; but if thou wouldest

*In ferm. de
 primordijs
 me. 95. et
 noni. simis
 nostris.*

dest thrust him into fire, or fling him into a ditch, he would auoyd it as much as he could, for that he loueth life and feareth death. Feare thou then, and be not more insensible then a brute beast. Feare death, feare iudgement, feare hell This feare is called the beginning of wisdom, and not shame, or sorrow, for that the spirit of feare is more potent to resist sin, then the spirit of shame or sorrow. Wherefore it is sayd; *Remember the end, and thou shalt neuer sinne*; that is, remember the finall punishments appointed for sinne, after this life. Thus saith holy *S. Bernard.*

Ecc. 7.

Three co-
iections
of the
greatnes
of punish-
ments.

Psal 75.

Deut. 10.

Psal. 4.

Psal. 9.

Psal 49.

His Ma-
iesty.

3. First therefore to speake in generall of the punishments reserued for the life to come: if the Scriptures did not declare in particular their greatnes vnto vs, yet are there many reasons to perswade vs, that they are most seuer, grievous, and intollerable. For first, as God is a God in all his workes, that is to say, great, wonderfull, and terrible: so especially he sheweth the same in his punishments, when he taketh vpon him to punish, being called for that cause in holy Scripture, both *God of iustice,* and *God of reuenge*: And the Prophet *Dauid* doth so much exaggerate the terror of Gods punishments when he is angry, as he doth not only say twice to God in one Psalme, *In irasua defecimus*, we cannot subsist, or stand in thy wrath; but addeth also this exaggeratiue interrogation; *Who knoweth the power of thy wrath? or who for very feare can expresse thy anger, and force thereof?* Wherefore seeing all his other works are so maiestically, and exceeding our capacities as we proue dayly: we may likewise

wise gather that his hand in punishment is no lesse wonderfull, when he beginneth. God himselfe teacheth vs to reason in this manner, when he sayth: *And will ye not then feare me? will ye not tremble before my face? who haue set the sandes for limites to the sea; and haue giuen the waters a commaundement neuer to passe the same; no not then, when they are most troubled, and the waves thereof most outrageous? As who would say, it I be wonderfull and do passe your imagination, in these workes of the sea, and other of this world, which you behould dayly: then haue yee iust cause to feare me, considering that my punishmentes are like to be correspondent to the greatnes of my other actions.* *Ierem. 5.*

4. Another coniecture of the great and seuerer iustice of God in punishing, may be the consideration of his infinite and vnspcakable mercy, which as it is the very nature it selfe of God, and consequently without end or measure, as his Godhead is: so is also his iustice. And these two are the two armes (as it were) of his diuine Maiesty, imbracing and kyssing one the other, as the scripture sayth. And therefore as in a man of this world, if we had the measure of one arme, we might easily coniecture the length of the other: so beholding daily the wonderfull examples of Godes infinite mercy towards them that do repent: we may thereby conceyue the seuerity of his Iustice towards such as he reserueth to punishment in the life to come, and whome, for that cause, he calleth in holy write: *Vasa Rem. 9. furoris*, that is, vessels of fury, wheron to exercise the rage of his dreadfull and most terrible *Isa. 13:*

Gods
mercy.

Psal. 84.

indignation.

Gods patience.

5. A third consideration to induce vs to the vnderstanding of the greatnes of Gods punishments in generall, may be his meruailous patience, and long suffering of sinners in this life. As that (for example) he permitteth diuers men from sinne to sinne, from day to day, from yeare to yeare, and from age to age, to liue continually in the contempt of his Maieſty, and traſgreſſion of his commaundementes, refusing all perſuaſions, allurements, good inspirations, or other meanes of grace and fauour, that his mercifull goodnes can deuise to offer for their amendement. And what man in the world could ſuffer this? or what mortall hart were able by ineſtimable ſufferance and forbearing in this life, to ſhew ſuch patience? We ſay among men, that *Patientia læſa uertitur in furorem*, Patience violated turneth it ſelfe into rage: but Gods patience we ſee dayly in this world, not only violated, & exasperated by the perſeuerance of ſinners in their ſinnes, but neglected, and contemned alſo. Wherefore if this ſhould not be requited with ſeuerity of puniſhment, in the world to come, it might ſeeme to be againſt iuſtice and equity euen in God himſelf. S. Paul toucheth this reaſon in his epiſtle to the Romans, where he ſaith: *Doest thou not know that the benignity of God is uſed to bring thee to repentance? and thou by thy hard and impenitent hart, doeſt heape vp vengeance vnto thy ſelf, in the day of wrath and appearance of iuſt iudgements, which ſhall reſtore to euery man according to his workes. In which ſentence S. Paul uſeth the phraſe of heaping wrath, or vengeance, to ſignify ther-*

Rom. 2.

thereby, that like as the couetous man doth lay vp money daily to make his heape increase, so the vnrepentant sinner doth heap sinne vpon sinne: and God on the contrary side heapeth vengeance to vengeance, vntill his measure be full, to restore in the end, measure against measure, as the Prophet sayth, and to pay vs, as another Prophet sayth, according to the multitude of our owne abominations.

Isa. 27.

Ierem. 16.

6. This was the meaning of Almighty God when he said to Abraham: That the iniquities of the Amorrhians were not yet complete. As also in the reuelations vnto S. Iohn Euangelist, when he vsed this conclusion of that booke: He that doth euill, let him doe yet more euill: and he that lyeth in filth, let him yet betome more filthy: for behold I come quickly, and my reward is with me, to render to euery man according to his deedes. By which wordes God signifieth, that his forbearance & toleration with sinners in this life, is a preparatiō of his greater seuerity in the life to come: which the Prophet David doth insinuate in like manner, when talking of a careless sinner, he sayth: God shall deride him for that he seeth before hand, that his day will come. Which day (no doubt) is to be vnderstoode the day of accompt and punishment after this life, for so doth God more at large declare himselfe in another place in these wordes. And thou sonne of man, this sayth thy Lord God: the end is come, now (I say) the end is come vpon thee. And I will shew on thee my fury, and will iudge thee according to thy wayes. I will lay against thee all thine abominations, & mine eye shall not spare thee, neither will I take any

Gen. 15.

Apoc. 22.

Psalm. 36.

Ezech. 7.

mercy vpon thee, but I will lay thine owne wayes vpon thee, and thou shalt know that I am the Lord. Behold affliction commeth on, the end (I say) is come: it hath watched against thee, and beholde it is come: destruction is now come vpon thee: the time is come, the day of slaughter is at hand. Shortly will I powre out my wrath vpon thee, and I will fill my fury in thee, and I will iudge thee according to thy wayes, and I will lay all thy wickednes vpon thee: mine eye shall not pittie thee, nor will I take any compassion vpon thee, but I will lay thy wayes vpon thee, and thy abominations in the middest of thee, and thou shalt know that I am the Lord that striketh. Hitherto is the speach of almighty God deliuered by the mouth of his holy Prophet *Ezechiel*.

The second Part of this Chapter. Of two sortes of punishments after this life, the one temporall, the other eternall: and first of the temporall.

7. **S**EING then we now vnderstand in generall, that the punishmentes of God in the life to come are most certaine to be great and seuer, to all such as fall into them (for which cause *S. Paul* affirmieth, That
Heb. 10. it is a horrible thing to fall into the handes of the liuing God:) Let vs consider somewhat in particular, what manner of paines & punishmentes they

they shalbe. For better conceyting wherof, it is to be noted, that there be two sortes of sinners in this world: the one, which die in the guilt of mortall sinne, and in the disfauour & hatred of almighty God, of whome it is said, *Apo. 22.* *The portion of wickedmen, shalbe in the lake burning with fire and brimstone; which is called the second death.* And Christ in the Ghospell sayth of the same men: *Paleas autem comburent igni inextinguibili:* God shall burne these kind of men which are but chaffe, with vnquenchable fyre. The other, which haue the guilt of their sinne pardoned by their repentance in this life, but yet haue not made that temporall satisfaction to Gods iustice, nor are so thoroughly purged in this world, as they may passe to heauen without punishment: and of these it is written by *1. Cor. 3.* *S. Paul: They suffer detriment, but yet they shalbe saued, as by fire.* Vpon which words the holy Father *S. Austen* writeth thus. Because *S. Paul* saith that these men shalbe saued by fire, therefore this fire is contemned; but surely, though they shalbe saued by it, yet is this fire more grievous then whatsoeuer a man can suffer in this life, albeit you know how greate & intollerable thinges men haue or may suffer. So he. And the same *S. Austen* in another place expoundeth yet further the words of the said Apostle in this manner. They which haue done things worthy of temporall punishment (whome the Apostle saith, *shalbe saued by fire*) must passe through a fiery riuer, & most horrible shal lowes of burning flames, signified by the Prophet, when he sayth: *And a floud of fire went before him;* and looke how much matter there is left

left in their finnes, so longe must they sticke in passing through: how much the fault requi-
reth, so much shall the punishment of this fire
revenge. And because the word of God doth
cōpare the soule of a sinner, to a pot of brasse,
saying, *Put the pot empty upon the coales, untill all
the rust be melted of:* therefore in this fire all idle
speeches, all filthy cogitations, all light finnes
shall boile out and consume, which by a short
way might haue byn separated from the soule
in this life, by alms, & tears. Hitherto *S. Austē.*

*Lib de ve-
ra & falsa
penitentia.
cap. 18.*

8. AND the same holy Father in another
place hath yet further these words. If a sinner
by his repentance & conuersion escape death,
and obtaine life, yet for all that I cannot pro-
mise him, that he shall escape all paine or pu-
nishment. For he that differred the fruits of
repentance vntill the next life, must be perfe-
cted in purgatory fire: and this fire (I tell you)
though it be not euerlasting, yet is it passing
griuous, for it doth far exceed all paines that
man can suffer in this life. Neuer was there
founde out yet so greate a paine in flesh, as
that is, though martyrs haue abidden strange
torments, and many malefactors haue suffe-
red exceeding great punishments, and tor-
ments for their euill factes.

*Greg. in
Psalm. ser-
mum penit.
1^a Jul. 27.*

9. To like effect doth *S. Greg.* write of the se-
uerity of this punishment, expounding those
words of Dauid, *O Lord rebuke me not in thy fury,
nor correct me in thy wrath.* This is, as if he said
(sayth *S. Greg.*) I know that after this life, some
must be cleied by purging fire, & others must
receiue sentence of eternall dānation. But be-
cause I esteeme that purging fire (though it be
transi-

transitory) to be more intollerable, then all the tribulation which in this life may be suffered: The grievance therefore I do not only desire, not to be rebuked in the fury of eternal damnation, but also of great paines ly feare to be purged in the wrath of transitory in the correction. Thus sayeth *S. Greg.* And I might adde purging an hundred like other sayings out of the antyque.

Our holy Fathers, touching the extreme severity of this purging fire after death, and of the great feare which they had thereof. But that this already spoken may be sufficient to give admonishment to Catholike men, that agree with these Saintes in beliefe of this doctrine, more carefully to looke vnto themselves, for avoiding the rigour of this fire, especially by these two principall meanes of *Almes-deeds & August. in* *Teares*, wherunto *S. Augustine* most earnestly *Psalm. 37.* exhorteth them in the place before alleaged, where also he frameth this notable collection: You know (saith he) how great paynes wicked men have, or may suffer in this life, & yet have they suffered no greater then good men may also suffer, & have suffered. For whatsoever malefactors, theeves, adulterours, murderers, wicked and sacrilegious people have suffered by lawes: no lesse grievous have Martyrs suffered for the confession of Christ, & both these are much more easie then the purging fire before mentioned: *Gravior erit ille ignis, quam quis potest homo pati in hac vita*: This fire is more grievous then whatsoever a man can suffer in this life. These things therefore which wee suffer heere, though much more easie then that fire, yet you see, that men will doe any thing rather then suffer the same: how much more

more then ought we to doe that little which God commaundeth vs , to auoyde that fire :

This was the feeling which learned *S. Augustine*

The feare had in these affayres .

that old

Saintes

had of

the fire of

purgato-

ry .

10.

And truly it is very strange and wonderfull to consider , how great feare and terror holy men of ancient tymes conceyued at the very cogitation of this fire , and how slenderly we passe the same ouer now a dayes , hauing infinite more cause to feare then they had. Amōg other that blessed deuout man *S. Bernard* , who

Bernard .

serm . de

sex tribula-

tion . c. 16.

et 55 . in

Cantica .

lead so exemplar and strict a lyfe as the world doth know , entring into contemplation of this matter , brake forth into these wordes ensuing :

O would God some man would now before

hand prouide for my head aboundance of wa-

ter , and to myne eyes a fountayne of teares :

for so perhaps the burning fire should take no

hould , where running teares had cleansed be-

fore . And agayne in another place : I tremble

and shake for feare of falling into Gods hands.

I would gladly present my selfe before his face

already iudged of my selfe , & not to be iudged

then of him. Therefore I will make a reckon-

ing whiles I am heere both of my good de-

des and of my badde . My euill deeds shalbe

corrected with better works , they shalbe wa-

tered with teares , they shalbe punished by fa-

sting , they shalbe amended by sharpe disci-

pline . I will rip vp the very bottome of my

wayes and workes , to the end he may fynde

nothing vntryed at that day , or not fully dis-

cussed to his handes . And then I hope in his

mercy , that he will not iudge the same faul-
tys agayne , as he hath promised . Hitherto are the

workes

wordes of S. Bernard, whose feare and sollicitude for auoyding these temporall punishmēt in the next life, no meruayle though it was so great, for that in another worke of his he hath these wordes. Know yee that what sinnes soeuer haue byn neglected by vs heer in this life, they shall be punished after ward a hundred fold in the purging places of the lyfe to come.

Bern. ser.
de obitu
Humberti.

11. The like great feare vttered holy S. Ambrose in these wordes: O Lord, if thou reserve any thing in me to be reuenged in the next lyfe, yet I humbly beseech thee, that thou giue me not up to the power of wicked spirits, whiles thou wipest away my sinnes, by the paynes of Purgatory. And agayne, in another place: I shalbe searched and examined as lead (in this fire) and I must burne vntill all the lead be melted away. And if then there be found no siluer-metall in me, woe be vnto me, for I must be thrust down to the profoundest partes of hell, or els wholly wasted away, as straw in the fire. But if any gold or siluer be found in me, not through my workes, but by grace and Christes mercy, and through the ministry of my priesthood, I shall also once say: Surely they that trust in thee shall neuer be confounded.

Ambros.
Precat.
ad missam
Serm. 10.
in Psalm.
118.

1. Cor. 3.

Psalm. 30.

12. This was the feeling feare which these holy men had of the iudgements of almighty God, and of this temporall punishment after this life. And now let vs lay our hands vpon our harts, and thinke, that when these great Saintes, these great Counsellours (as it were) of almighty God, and pillars of his Church do vtter this dread, hauing liued as they had: what ought we to doe, liuing as we do? For when

How
much the
holy Fa-
thers
wordes
& exāples
ought to
moue vs.

Gen. 5.
Aug. lib. 2.
Gen. cont.
Manich.
cap. 21.

when we heare these men speake, we must imagine to heare the whole Church of God of those tymes, with all the Saints therof to speake vnto vs the same: for that their iudgement, sayth, & feeling was all one. Let vs heare then yet a litle further if you please, what they say vnto vs in this behalfe, what counsell they giue vs, what forewarning and caueat they lay before vs for our greatest good.

13. First of all, the aforeseyd holy Father *S. Augustine*, of whome we meane in this place most to serue our selues, for that he seemeth aboue al other Fathers to haue made most particular consideration and reflection vpon this matter, to stirre vs vp to vigilancy in this behalfe, writeth thus vpon those wordes of Genesis, *Thou shalt eate thy bread in the sweat of thy browes*: He that doth not till his ground well, but suffereth the same to be ouergrowne with thornes, shall feelee the malediction of his said ground in this lyfe in all his workes, and after this lyfe, he shall feelee in the next world the purging fire, or paynes euerlasting; so as no man may escape that sentence: and therefore we ought to procure, that our suffering may be rather in this lyfe then in the next. This is the counsell, which in many other places he doth vige, as good and profitable.

Aug. con.
3. in P/al.
303.

14. I beseech you brethren (saith he) heare my words, & make profit of them &c. Whoso euer liueth a certayne kind of carnall life in this world, and yet departeth not from the lappe of Christes Church, nor is not seduced by hereticks, or deuised into a contrary part,
he

he shalbe purged by a fiery fornace, for that without this fornace, he cannot be placed at the right hand of God. So he. And yet further in another place more playnely and terribly he writeth thus.

15. The word of God in a certayne place of the Prophet doth compare a sinnefull soule vnto a pot of brasse, saying: *Set her empty upon the hoate coales, & mull her brasse, and all her tynne do melts away*. In this tryall of this purging fyre, all idle speaces, all dishonest cogitations, all the multitude of lighter sinnes which haue infected her purity, must be melted out: her tyn and lead of diuers defects that were crept vpon her, and did defile her diuine image, must be consumed, which heere in this life might haue byn separated from her by a short and compendious transaction of teares and almes-deeds. And agayne in the very same place. O happy are they that now liuing well, and contented with necessary riches to their body, liberall of their owne, chaste in themselves, and not cruell to others; doe redeeme themselves from this fiery fornace &c. So he.

Exech. 14

Aug. l. 50

hom. 10.

Ibidem.

16. And for that some rash inconsiderate and careles peopls of his tyme (as now also are found among Catholikes) though they doubted not of these punishments, or of the rigour thereof: yet shewed not so great feare or care to auoyd them, as they should, for that they were but temporall, and not eternall; he reprehendeth greatly this incōsideration in these wordes: Some rise to say, I care not greatly how long so euer I stay in passing this fire, seeing that at last I shall attayne to life eternall. But (alas) deare bro-

Aug. serm

41. de Sāg

His.

bro.

brother, let no man say thus, for that this purgatory fyre is more tharpe then any punishment which in this life can be seene, imagined or felt: and whereas it is said of the day of iudgement, *That one day shalbe as a thousand yeares,*

Psalm. 89. and a thousand yeares as one day; how doth any man know whether his passage through this fyre be for dayes, or moneths, or perhaps yeares? And he that now wilbe loath to put one

Marke of his fingers into burning fyre, ought to feare this reaso the torment both of body and soule in that of S. Au- fyre, though it were but for a litle tyme. And gustine. therefore let euery man labour with all his forces, that he now auoyd mortall sinnes (which cast into hell) and redeeme lesser sinnes, by good workes, as no part of them remayne to be consumed by that fyre. This is S. *Augustines* exhortation, and he that loneth his owne good will harken vnto it.

17. And yet further a little after in the same place this holy Father hauing spoken both of the euerlasting paynes of the damned in hel, as also of these temporall punishments in purgatory, he concludeth thus: *Es ideo &c.* And therefore those which desire to be deliuered both from these perpetuall paines, as also this temporall purging fyre; let the not commit deadly sinnes. And if they haue hertofore committed them, let them do fruitfull penance: And as for little, and daily sinnes, let them not cease daily to redeeme with good workes. And yet further. *Es ideo continuis orationibus &c.* And therefore by continuall prayer, and frequent fastinges, and large almes, & especially by forgiuing them that haue offend

How smaller sins may be redeemed according to S. *Augustine.*

ded against vs, must ordinary daily finnes be redeemed, least they multiplying & growing to a great heape, should depreſſe and drowne our ſoule : of which finnes whatſoeuer is not redeemed by vs in this life, muſt be purged by that fyre, wherof the Apoſtle ſpeaketh: *That he 1. Cor. 3. which builded ſtraw, ſtubble, and other ſuch matter Enchir. c. vpon the foundation of his beleeſe, ſhould ſuffer detri- 67. & 68 ment, but yet be ſuned, as by that fyre.* Thus ſarre S. & lib. de Auguſtine, who giueth the ſame expoſition of S. *ſide & o- Pauls wordes in many other places alſo of his peribis 14 workes, which were ouerlong heere to repeat: 15. 16. & but herby his iudgment, ſenſe and feeling in lib. 21. de this affaire is euidently declared. ciuit. cap.*

18. Wherefore to conclude this matter, for 21. & m ſo much as is neceſſary in this place, we ſee *Pſalm. 80* heere diuers pointes touched by S. *Auguſtine:* as firſt, what differēce there is betweene them that ſinne deadly, and dy without repentance, and go directly to euerlaſting puniſhment for the ſame (as preſently you ſhall heare him more particularly auouch) and thoſe others whoſe finnes are leſſe grieuous, and called by Deuines *veniall* (for that they ſeparate vs not wholly from Gods grace, nor do make vs guilty of euerlaſting damnation as the mortall doe :) which finnes ate puniſhed only with temporall paines in the next life, and not eternally. Secondly, *S Auguſtine* teacheth, that albeit theſe paines be not eternall : yet are they ſo grieuous, as all wyſe and godly Chriſtians ought greatly to ſeare them, they exceeding, in his opinion, the rigour of any world-ly paines or puniſhmentes that can be deuied. Thirdly how great our care ought to be,

not only vtterly to fly and auoid greater finnes vnder paine of eternall damnation, but these ordinary lesser finnes also, so farre forth as we may: & that such, as through frailty do creepe vpon vs, ought to be remedied, and wyped away by sorrowfull sighes, and frequentation of other good workes. All which pointes do declare vnto vs, what an exact rule of Christian life is required of vs by our Sauour, and how diligent, fearfull, and carefull those ancient Fathers were in performing the same, & how negligent, slouthfull and carelesse we are now a dayes in this important point.

19. And so for fynall conclusion of this matter, it may be obserued, that the common beliefe of these purging paines of the next life, was so vniuersally receyued in *S. Augustine*'s time, as diuers did passe to the other extremity to thinke, that all kind of finnes and sinner might be purged and saued by this fyre: which error *S. Augustine* himselfe refuteth in diuers places of his workes. One place only shall serue for an example. Thus then he writeth in his *Enchiridion*: *Creduntur autem à quibusdam &c.* Certaine men are of beliefe, that all such as retaine the name of Christ, and are baptized in his Church, and are not cut of from the same, by any schisme or heresie, shalbe saued by this fyre though they liue neuer so wickedly, and although their finnes be neither wyped away with pennance, nor redeemed with almes-deedes in this life, yea though they perseuere therein euen vntill their last day: notwithstanding they graunt that their punishment shalbe long, according to the greatnes

Enchir. c.
67.

of their finnes, though not euerlasting. But they which belieue this, and yet are Catholics, seeme to be deceyued by a certaine pittifull affection. For that if we consult holy Scripture, we shall finde another answer. For the Apostles wordes are plaine: *Be not deceyued, neither fornicators, neither Idolaters, nor adulterers &c. shall possesse the Kingdome of God:* but if these men perseuering in these finnes, should notwithstanding for the faith of Christ which they hold be saued (by passing through this fyre) then should they also be receyued into the Kingdome of God, which is contrary to the former wordes of *S. Paul.*

20. Thus farre *S. Augustine*, wherby we may see, how farre off men in his dayes were from diuers in ours, that belieue no purging fire at all, which these other men would hane to serue also for mortall finnes neuer so grievous. But it was an error running to the other extreme, as hath byn declared. And the reason hereof is, for that those who are to receaue benefit by this purging fyre, do dye in the state of Gods grace, and are his children, and so as children hane this fauour, that they may in this life with good workes redeeme their temporall punishment for the life to come, and after their death be relieued also by the help of others that pray, and do good deeds for them; and principally by the publike sacrifice of the Church: which to the others (though yet Catholics) if they dy in the guilt of mortall sinne, cannot auaille, not be profitable. So that to vse *S. Augustines* wordes: *A man must merit in this world by good life, that sh^e hel-*

That mortall finnes cannot be purged by the fire of Purgatory.

1. Cor. 6.

None receaue Purgatory, but such as dy out of mortall sinne.

Aug. Exchir. cap.

110.

pes of others may auaille him after his death. And this doctrine the holy Father doth euery where inculcate in the name of the whole Church of God in his dayes: wherof I shall only giue thee (good Reader) an example or two for thy better instruction, and exhortation to piety, out of many places of *S. Augu- stines* workes, that may be alleaged.

21. First then in his worthy Booke Of the Citty of God, after a large and pious consideration of this matter, he hath these wordes: For

Aug. libro 21. de ciuit Dei c. 24. some men, after their death, the prayers of the Church or of pious people are heard; but it is for such, who after their baptisme neither liued so euill, as they might

be iudged vnworthy of such mercy, neither yet so well, as they needed not such mercy.

So this good Father. But yet more at large doth he expound the matter in another place of his workes in these wordes: No man may doubt, but that

Aug. ser. 34. de verb. Apostol.

the soules departed from this world are holpen by the prayers, & sacrifices of the holy Church

and by the almesdeeds which are done for the, wherby almighty God is moued to deale more

mercifully with them, then their sinnes haue deserued.

For this doth the vniuersall Church of Christ obserue and practice, as receaued from our auncient forefathers,

that when commemoration is made in due place of the Sacrifice, for such as are departed in the communion of

the body and bloud of Christ our Sauour, that then the Sacrifice be offered also for them &c.

But this must be done for such men only, which did so liue before their death, as these things might be

profitable to them after their death. For as for others that went out of this world without that faith,

which

which the Apostle sayth doth worke by charity, & without receauing her Sacraments, in vayne are those good offices of piety done for them, which had no piety when they liued vpon earth to merit this. So he . *Ephes. 5.*

22. And yet more exactly doth he vrge this matter in his Enchiridion, or Instruction to the simple; for that he would haue the matter the better to be remembered, and imprinted in the hearts of all good Christian, and Catholike people. It is not to be denyed (sayth he) but that the soules of them that are departed, are much relieued by the piety of their liuing friends, when eyther the Sacrifice of our mediatour is offered for them, or almes are given in the Church in their behalfe: *August. in Enchirid. cap. 100.* But yet these things do only profit such, as deserued in while they liued, that these helpes might profit them after their death: For that there is a certaine state of life, neither so good, but that it may haue need of these helps after death, neither yet so euil but that these offices may profit them. And on the contrary side there is another state of men so good, as they need not this help, and of others so euill, as they cannot be holpen by it when they are once dead. *Wherfore heere in this life all merit is gotten, wherby after this life a man may be relieued or not.* And let no man hope that after his death he shalbe able to merit that at Gods hand, which he neglected to deserue whils he liued.

23. Thus this holy Father not only instructeth vs, what the holy Church of Christ did in his dayes both belieue, teach, and practice concerning this affaire: but stirreth vs vp also with holy ringes and prickes of deuotion,

Different
states of
liuers in
this
world.

S. Augustine
concludes
about the
that are
holpen
by Purga
tory.

tion to do the like, both for our selues, & for our friendes that are dead. For our selues, by endeauoring now by good life, to make our selues capable of these holy helps after our death: and for our friendes to be faithfull and sollicitous for them after they are departed, that these holy helps be procured and performed for the, especially for such as we thinke did dye in such case, as these helps might profit them, that is to say, as before hath byn touched, such as dyed in the Catholike fayth, and receyued her Sacramentes before their departure. For to this conclusion *S. Augustine* returneth againe presently in the same place, as principally to be borne in mind: to wit: *That not all sortes of men, but some only are in case to take benefit by these helps of the Church;* that is to say, neither those that are very good, who go presently to heauen, neither those that are very euill, and are throwne downe immediatly into hell: but a meane or middle sorte of people betweene these both, which may be presumed to be the greatest part of Catholike Christians, whose fayth being secure, though in life they haue committed mortall finnes, yet dying repentant, and receauing the Sacramentes of the Church, the guilt is remitted, & so there remayneth ordinarily some temporall satisfaction only to be payed in this purging fire, as we haue heard *S. Augustine* declare vnto vs before.

24. And yet further it is to be noted, that albeit in this life, we cannot know certainly of all that dye, who appertaine to one sort, & who to the other, who go directly to heauen, who

who to hell, and who remaine in purgatory (except only Martyrs of whome the Church assureth vs, that they presently passe to heauen, vpon which ground *S. Cyprian* sayth, That it is an iniury to Martyrs dome to pray for Martyrs :) yet notwithstanding when the matter is in doubt we may in charity pray for all : and you shall heare the reason out of *S. Augustines* owne wordes. For thus he writeth, repeating againe the former distinction of three sortes of people, that dy in different state and condition of life.

25. I haue said before (saith he) that these offices of the Church, and of pious people do not profit all men that are dead: and why do they not profit all, but for the difference of life, that ech man led in his body. Whensoever then either Sacrifice of the Altar, or whatsoever almes-deedes are offred vp in generall for all baptized Christians that are departed, without restraint; these oblations for such as are very good, are thanks-giuings, and for such as are not very euill, they are propitiations (or obtaynings of pardon) and for such as dyed very euill, albeit they yield no helpe to the dead; yet are they certaine consolations to the liuing. And whome they do profit, it is vnto this, that either their sinnes may wholly be forgiuen, or at leastwise that their damnation may be made therby more tolerable.

26. Thus he. And for more testification that in doubtfull cases we may pray for all, let vs heare how *S. Augustine* prayed and offred Sacrifice for his mother, called *Monica*, after she was dead, though he held her for a holy woman,

woman, and that her finnes were already
Aug. lib. 9 wholly forgien, before he prayed for her. I
Confess. c. beseech thee good Lord (sayth he) euen by the
 13. woundes of him that hanged on the crosse for
 vs, and sitteth at thy right hand to make in-

S. Augu- tercession for vs, that thou forgine the finnes
stines of my mother. I know that she exercised her-
prayer selfe in the workes of mercy, & forgane from
for his her hart all her enemyes and debtors: Forgiue
mother her (good Lord) her debtes, forgine, forgine,
after her forgine I beseech thee, and enter not with her
death. into iudgment: Thou hast promised mercy to
 them that are mercifull: And albeit I do be-

Iac. 2. lieue that thou hast done already that which I
 do aske for my mother: yet let these voluntary

Psal. 142. prayers of myne be acceptable vnto thee; for that
 she being neere vnto her death, did not thinke
 how to haue her body sumptuously buried, or
 the same embalmed with sweet perfumes,
 or to haue any choice monument or sepulcher
 erected vnto her in her Countrey. No, she did
S. Augu- not ordayne any of these thinges vnto vs that
stins mo- stood about her, but only desired that her me-
ther memory might be made at thy Altar, to which
heard she serued with such diligence as she neuer
Masse omitted any one day to be present, knowing
daily. that from thence is dispensed that holy hoste
 or Sacrifice, wherby is blotted out the guilt of
 the world.

27. Thus writeth *S. Augustine* of his owne,
 and his mothers deuotion. And now tell me
A confi- (good Reader) what iudicious, or discrete
derable man in the world would not rather aduenture
demand. his soule with these holy people, and with the
 whole Church of Christ in their ancient dayes
 (for

(for we must presume that the vniuersal Christian and Catholike Church in *S. Augustine*'s time did belieue, teach, and practice no other then *S. Augustine* himselfe did, which was a chiefe piller therof.) what man (I say) of iudgment, discourse, or care towards his owne soule, will not rather aduenture the same with *S. Augustine*, and other like of his faith, learning, grauity, and merits; then with a new crew of good-fellowes in our dayes, that laugh at these things, and do assure men saluation without either prayers or punishments, or paines at all: and being afraid or esteeming it ouer laboursome to enter into any particular accompt of their owne life, and actions in this world, or into any care or solicitude for satisfying in the next; haue resolved rather to breake with all, not vnlike vnto certaine broken, and bank-rupt merchants who seeing themselves overwhelmed with debtes, do thinke it the best way to cast from them their accompt-bookes, or cut them in peeces, to the end that they may neuer be forced to come to particular reckonings.

28. But our Sauour Christ doth teach vs another farre different course, willing vs to agree with our aduersary, or creditor while we are heere in the way of this life, least we being once cast into prison (as carelesse bank-rupts oftentimes are) we be forced to pay the vttermost farthing (for to this doth holy *S. Cyprian* interpret this parable:) which is so effectual an exhortation for vs to looke about vs, whiles we are in state to helpe our selues, and to make all accompts cleere, and straight in this life;

Math. 5.

*Cyp. epist
92. ad
Antoniam.*

you adde the presence of Gods grace, the knowledge that they are in his fauour, and in the vnity and participation of his Catholicke Church, from which dayly they receiue some sort or other of ease, the visitation of Angels, which as their brethren, do come to animate and encourage them in their sufferings (of all which cōforts, no one is granted or permitted to them that are damned:) all these thinges (I say) being layd together do make the two states no lesse different, then hell and heauen, though Purgatory also be hell for the tyme.

30. And according to this proportion must we conceyue, that if the punishment of this purging fire be so dreadfull a thing, as *S. Augustine*, and other Fathers before haue declared: what will the paynes of hell it selfe be? And in this respect may the saying of our Sauour be cōsidered which he spake to the good women of *Hierusalem*, who lamented his case, when he was going to his passion: *If they do these things in greene wood, what shall become of the dry?* Which words *S. Peter* semeth in some part to expōd, when he saith: *If the Iudgement of God begime with vs which are his seruantes, what shall the end of wicked men be?* If those that dy in Gods grace, and in the vnity of his holy Catholike Church, and shalbe in the end saued, and raigne eternally with him, be notwithstanding to be punished so seuerly for smaller faults; how shall the reprobate and damned, that are his enemies and members of the diuell, be punished in hell fyre prepared for them, for their euerm-lasting torment? Truly no vnderstanding, no tongue, no pen, no cogitation can expresse the greatnes,

Luc. 23.

1. Pet. 4.

greatnes, rigour, dread, or desolation of that punishment: yet shall I endeavour for our better admonishment and prevention (for so much as the thing is so little esteemed by many carelesse and senselesse worldlings, as by their actions, and order of life may appeare) to set downe briefly some of the considerations, and contemplations, speeches and sentences which the holy Scripture, and ancient Fathers doe deliuer vnto vs for our warning in this behalfe.

31. And first of all, concerning the place it self of punishment appointed for the damned, commonly called *Hell*: the Scripture in diuers languages vseth diuers names, but all tending to expresse the grieuousnesse of torments therein to be endured. As for example, in the latin tongue, it is called *Infernus*, that is, a place beneath, or vnder ground, as most of the old Fathers, and *S. Augustine* in particular doe interpret. But whether it be vnder ground or no, most certaine it is, that it is a place most opposite to heauen, which is said to be aboue, and from which *Lucifer* was throwne downe. And this name is vsed to signifye the miserable deiection, and hurling downe of the damned, to be troden vnder the feet not only of almighty God, but also of all good men for euer. For so saith the Scripture: Beholde the day of the Lord commeth, burning like a furnace, and all proud and wicked men shall be straw to that furnace; And you that feare my name shall tread them downe, and they shall be as burnt ashes vnder the soles of your feet in that day. And this shall be one of the greatest miseries that can happen
- Of the names of hell in diuers tongues.
- Isa. 5. 28.*
- Aug. lib. 2 retrat. c. 24.*
- Iob. 11.*
- Isa. 14.*
- Malac. 4.*

happen to the proud and stoure Potentates of the world, to be throwen downe with such contempt, and to be troden vnder the feete of them, whome they so much despised in this world.

32. The Hebrue word which the Scripture vseth for Hell, is *Seol*, which signifyeth properly a great ditch, or dungeon. In which sense the same place is also called in the Apocalips, *Lacus ire Dei*, The lake of Gods wrath. And agayne, *Stagnum ardens igne & sulphure*, A poole burning with fire and brimstone. In greeke the Scripture vseth three wordes for the same place. The first is *Hades* vsed in the Ghospell, which (as *Plutarch* noted) signifyeth a place where no light is. The second is *Zophos*, in *S. Peter*, which signifyeth darknes it self. In which sense it is called also of *Iob*, *Terra tenebrosa & operta mortis caligine*, A darke land & ouerwhelmed with deadly obscurity. Also in the Ghospell, *Tenebre exteriores*, vtter darknesse. The third greek word is *Tartaros* vsed by *S. Peter*: which word being deriued of the verbe *tarasso* (which signifyeth to terrify, trouble, & vex) importeth an horrible confusion of tormentours in that place: euen as *Iob* sayth: *There is no order, but euercassling horroure*. Which the holy Ghost in another place describeth more at large in these wordes: *There are spirits created to reuenge, and in their fury they haue fortified their torments. When the small day shall come, they shall power forth the force and rage of him that created the fire, hayle, famine, death, teeth of beastes, scorpions, and serpents.*

*Isa. 14.
Apoc. 14.
Apoc. 20.
Matth. 13*

*In com super verba
Vne la-
tenter.*

*Iob. 10.
Matth. 23*

Iob. 10.

Eccles. 39.

33. The Chaldean word (which is also vsed

vsed in Hebrew, and translated into greeke] is *Gehenna*, first of all vsed by Christ our Sauour, for the place of them which are damned, as *S. Hierome* noteth vpon the tenth chapter of *S. Matthews* Ghospell. And this word being

Matth. 5.

Marc. 9.

The valley
Hinnon.

The loath
some
of Hell.

Isa. 30.

compounded of *gee* and *hinnon*, signifieth a valley nigh to *Ierusalem*, called the *Valley of hinnon*, in which the old Idolatrous Iewes were wont to burne aliuie their owne children, in honour of the diuell, and to sound with trumpets, timbrels, and other loud instruments, whiles they were making of this abhominable Sacrifice, to the end, the pittifull shrikes & cries of their children might not be heard. And this place was afterward vsed for the receipt of all filthines, dung, dead carren, and the like. And most probable it is that our Sauour vsed this word *Gehenna* aboue all other, for *Hell*, therby to signifie the miserable burning of soules in that place, the pittifull clamours and cries of the tormented, the confuse and barbarous noise of the tormentors, togeather with the most loathsome filthinesse of the place: which otherwise is described in the Scriptures, by the names of *adders*, *snakes*, *cocatrices*, *scorpions*, and other venemous creatures, as hath byn, & shalbe afterwards declared. And with this word *Gehenna*, concurrerth also in signification another vsed by the Prophet *Esay*, to denote the same place, that is to say *Tophet*, which properly signifieth the forsaide valley of the children of *Hinnon*, but is applied expressly to declare and represent the most horrible dungeon of damned soules. Which *Esay* (talking of God as of a great King) describeth in

in these words: *From eternity is Tophet prepared by this King, a profound and spacious roome. His food is fire and store of wood: The breath of our Lords mouth doth kindle the same, like a maine river of brimstone.*

34. AND now hauing thus declared the names of this place, and therby also (in some paines of part) the nature: it remaineth that we examine, what manner of paines men suffer in the same. For declaration wherof, we must consider, that as heauen and hell are contrary, assigned to contrary persons, for contrary causes. so haue they in all respectes contrary properties, conditions, and effects, in such sort, as whatsoeuer is spoken of the felicity of the one, may serue to inferre the calamity of the other. As for example, when *S. Paul* saith: *That no eye hath seene, nor eare hath heard, nor hart conceyued the ioyes that God hath prepared for thē that shalbe saued:* we may inferre, that the paines of the damned must be of like proportion. So againe, when the Scripture saith, that the felicity of them in heauen is a perfect felicity, containing all goodnesse, so that no one kind of pleasure can be imagined which they possesse not: we must thinke on the contrary part, that the misery of the damned, must be also an absolute misery, containing all afflictions that may be, without want of any. So that, as the happines of the good is infinite and vniuersall: so is the calamity of the wicked infinite & vniuersall also. Now in this life, all the miseries and paines which fall vpon man are but particular, and not vniuersall. As for example, we see one man pained in his eyes, another

1. Cor. 2.

Exod. 33.

ther in his teeth, another in his stomake, another in his backe, which particular paines notwithstanding are sometymes so extreme, as life is not able to resist them, & a man would not suffer them long for the gaining of a million of worldes.

The paines of hell infinite and vniuersall. 35. But suppose that some one man were tormeted in all the parts of his body at once, as in his head, his eyes, his tongue, his teeth, his stomake, and in all other ioints and members of his body besides: Suppose (I say) he were most cruelly tormented with extreme paines in all these partes together, without ease or intermissio: what thing could be more miserable then this? what sight more lamentable? what calamity more vnspekable? If thou shouldest see but a brute beastlye in the street thus afflicted, I know thou couldest not but take compassion on him. Well then, consider what differēce there is between abiding these paynes for a weeke, or for all eternity: in suffering them vpon a soft bed, or vpon a burning grid-iron and boyling fornace: among a mans friendes comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say gentle Reader) and if thou wouldest take a great deale of labour, rather then in this llife temporally to abide the one; be content to sustaine a litle paine, rather then to incurre the other in the life to come eternally.

How euery part hath his particular torment in hell.

36. But yet to penetrate these things a little further, not only all these parts of the body which haue byn instruments to sinne, shall be tormented together in this place of punishment,

ment; but also euery sense, both externall and internall, for the same cause, shall be afflicted with his particular torment, contrary to the object wherein it delighted most, and tooke pleasure in this world. As for example; the lasciuious eyes, shall be afflicted with the vgly and fearful sight of diuels: the delicate eares, with the horrible noyse of damned spirits: the dainty nostrils, with poysoned stench of brimstone & other vnsupportable filth: the delicate taste, with most rauinous hunger and vnquenchable thirst: and all the sensible parts of the body, with burning fire. As also inwardly, the imagination of the damned shall be tormented with the apprehension of paynes both present and to come: the memory, with the remembrance of pleasures past, the vnderstandinge, with consideration of the felicity lost, and the misery now come vpon them. O poore Christian, what will thou do amidst the multitude of so intollerable calamities?

37. It is a wonderfull matter, and able (as one Father sayth) to make a reasonable man goe out of his wittes, to consider what God reuealed vnto vs in the Scriptures, touching the dreadfull circumstances of this punishment, & yet to see how little the retchlesse men of this word doe feare it. For first, touching the vniuersality, variety, greames and extremity of the paynes; not only the reasons before alledged, but also diuers other considerations in the Scriptures, do declare the same. As where it is sayd of the damned: *Cruciantur die & nocte*. Apoc. 20.
He; They shall be tormented day and night. & 14.
 And agayne: *Date illi tormentum*; giue her tor- Apoc. 18.

The paines of hell exercised for torment & not for chastisement.

Q.

ment,

ment, speaking of Babilon in hell. By which
Luc, 16. words of torture and torment, may well ap-
 peare, that the paines in hell are exercised, not
 for chastisement, but for affliction only & tor-
 ment of the patients. And we see commonly
 in this world, that tortures and torments are
 so great, violent, and extreme, as the wit of
 man can reach to deuise. Imagine then (good
 brother) when God almighty shall bend his
 endeauour and infinite endles wisdom to
 create torments (as he hath done in hell) what
 wanner of torments they are like to be?

The fierce 38. If creating an element here for our
 nature of comfort (I meane the fire) he made the same
 Hell-fire, so insufferable as it is, in such sort, as a man
 with the would not honld only his hand therin one
 differen- day, for to gaine a Kingdome: what a fire
 ces from (thinke you) hath he prouided for hell, which
 ours. is not prouided for comfort, but only for tor-
 ment of the parties? Our fire hath a thousand
 differences from that, and therefore is truly
 said of the holy Fathers, to be but as a pain-
 ted or feigned fire in respect of that. For first
 our fire was made to comfort (as I haue said)
 and that only to afflict and torment. Our fire
 hath need to be fedde continually with wood
 and fuell, or els it goeth out: that burneth eter-
 nally without feeding, and is vnquenched,
Isa, 30. for that (as Esay saith) the breath of Gods owne
 mouth doth blow, feede, and nourish the same. Our
 fire giueth light, which of it selfe is comforta-
 ble; that admitteth none, but hath his desola-
 tion of inexplicable darkenes. Ours is out of
 his naturall place, and situation, and conse-
 quently of lesse force then it would be there,

for

for which cause also we see, that it endeuoreth with all force to mount vp, and get from vs. But that of hell is in the naturall and proper place wherein it was created, and therefore hath all his full strength and abideth perpetually. Ours consumeth the foode that is cast into it, and therby in short space dispatcheth the paines: that afflicteth and tormenteth, but consumeth not, to the end the paines may be euerlasting. Our fire is extinguished with water, and the rage therof greatly abated by the coldenesse of the ayre and other elementes about it: that hath no such abatement or qualification at all, but hath his absolute force remaining in all fury. And finally, what a straunge and incredible kinde of fire that is, may appeare in part, by these words of our Sauour, so often repeated in the Ghospell: *There shalbe weeping and gnashing of teeth.* For that weeping, seemeth properly to be referred to the effect of extreme burning in that fire, seing the paines of scalding and burning doe enforce teares sooner then any other paines, as appeareth in them, who vpon the suddain doe put any burning thing in their mouth, or doe vehemently scald any tender and sensible part of their body. And gnashing or chattering of teeth (as euery man knoweth) proceedeth principally of great and extreme cold. Imagine then (my brother) what a fire this may be, which hath so contrary extreme effects both of heate and cold. O mighty Lord, what a strange God art thou: how wonderfull and terrible in all thy workes and inuentions? how bountifull art thou to those

Math. 8.

13. 22. 24

Luc. 13.

that loue and serue thee and how seuer and terrible to them which contemne thy com-

Apoc. 14. maundements. Hast thou deuised a way, how
¶ 21. they which lye burning in a lake of fire and

brimstone, shall also be tormented with extreme cold? what vnderstanding of man

Psal. 5. can conceyue how this may be, but thy iudgements (O Lord) are depth without bottom, and therefore I leaue this to thy only prouidence, praising thee eternally for the same.

39. But now besides these generall paines
 Seuerall common to all that be in that place, the Scripture signifieth also, that there shall be particular and seuerall tormentes, peculiar both in quality and quantity to the sinnes and offences of each offendour. For to that end sayth the Prophet Esay to God; *Thou wilt iudge in measure,*

Isa. 27. against measure. And God saith of himselfe: *I*

Isa. 18. will exercise iudgement in waight, and Iustice in

Ierem. 25. measure. And that is the meaning of all those

Apoc. 20. threatens of God to sinners, where he saith, that

¶ 22. he will pay them home according to their particular workes, and according to the in-

Psal. 27 uentions of their owne harts. In this sense it is
¶ 61. said in the Apocalips of Babilon, now throwne

downe into the lake: *Looke how much she hath*

Apoc. 18. glorified herself, and hath liued in delights: so much

torment and affliction giue her. Wherof the holy

Fathers haue gathered the variety of tormentes that shall be in that place. *At there be differences*

Lib. de of sinnes, so shall there be variety of tormentes (saith
una pæ of sinnes, so shall there be variety of tormentes (saith
nt. cap. 2. old Ephrem) for the adulterer shall haue one kinde

of torment, the murderer another, the theefe another,

the drunkarde another, the lier another. And so he

followeth on, shewing how the proude man shall

shall be trodden vnder feete to recompence his pride, the glutton shall suffer inestimable hungar, the drunkard extreme thirst, the delicious mouth shalbe filled vp with gall, & the delicate body seared with hoare burning yrons. This is the contemplation of this holy ancient Father. And truly the holy Ghost signifieth such a thing when he saith in the Scriptures of the wicked worldling: *His bread in his belly shalbe turned into the gall of serpents: he shall be constrained to vomit out againe the riches which he hath deuoured; God shall pull them forth of his belly: He shalbe constrained to sucke the gall of cocatrices, and the tongues of adders shall stea him: He shall beare the smart of all that euer he hath donne, and yet shall he not be consumed, but shall suffer according to the multitude of all his deuises.* By which words is plainly shewed, that wicked men shall receiue particular torments for their gluttony, for extortion, and thelike, which torments shalbe greater then any mortall tongue can expresse: as may appeare by these vehement, and dreadfull wordes which are heere vsed to insinuate the same.

40. And yet further, besides all this vniuersality, particularity, rigour, grievousnes and horrou which hitherto hath byn declared to be in these tormentes, the holy spirit of God reuealeth vnto vs another condition or quality no lesse terrible then the former, which is the most seuerer straitnes therof, without all possibility of any one iote of help, ease, intermission, relaxatiō, respiration, or cōfort. This is signified by those seuerer wordes of our Saviour so oftentimes repeated: *That the dam-*

Iob. 21.
A mer-
uailous
descripti-
on vsed
by scrip-
ture.

The
straitnes
of paines
in hell.

Matth. 12

damned shalbe cast into hell, bound hand & foot : that is, without all ability of resistance or struggling agaynst their torments . Also by that most dreadfull shutting vp of the gate, whereof our Saviour spake in such dolefull manner when he sayd : *Clausæ est ianua* ; the gate is shut vp, & made fast for euer : that is to say , in hell the gate of all mercy, of al pardon, of all ease, of all intermission, of all comfort, is shut vp for euer ; & that both from heauen, from earth, from the creatour, & from all creatures ; in so much, that no consolation is euermore to be hoped for (as in the miseryes of this life there is alwayes some) but extreme desolation for all eternitie.

Luc. 16.

The wonderfull example of the rich Glutton .

41. This straytnes is likewise most liuely expressed in that dreadfull parable of the rich glutton in Hell: who was driven to that necessity , as he desired most pittifully, that *Lazarus* might dippe the top only of his finger in water , therewith to coole his tongue, in the midst of that fire , wherein he was tormented , and yet could not he obayne it . A small refreshing it seemeth that it would haue byn vnto him, if he had obtayned his request ; but yet to shew the straytnesse of the place , it was denyed vnto him. O yee that liue in sinnefull welth of the world, consider but this one example of Gods seuerity, and be afrayd. This man was in that ruffe and ioylity , a little before, as he would not giue the very crummes of his table to buy heauē, now would he giue a thousand worldes (if he had them) for one drop of water to coole his tongue . Good God ; what demaūd could be lesse then this? what request more humble? He durst not aske to be deliue-

The pittifull case of the rich Glutton .

red

red thence, or to haue his torments diminished, or to haue a great vessel of water wherewith to refresh his whole body; but only so much as would sticke on the top of *Lazarus* his finger, to coole his tongue. To what extreme need was this poore man now driuen? what a strong imagination had he of the force of one drop of water; to what pittiful change was his tongue now come, that was accustomed to be so daintely bathed, and diligently tended with all kind of pleasant liquors? O that one man cannot take example by another: O that *Ooliba* will not learne to be wise by seeing the punishmentes of her elder sister *Oolla*. God reuealed the calamity of the former, inflicted for her wickednes; therby to terrifie the later from the like sinne, but for that she profited nothing by that example, he sayth: *For so much as thou Ooliba hast walked in the waies of thy sister Oolla, this saith God vnto thee: I will lay the cup of thy sister vpon thee: thou shalt drinke it as she did, both in depth and largenes; thou shalt drinke it vp euē vnto the very dregges.*

The ex-
ple of one
moueth
not ano-
ther.

Ezech. 23

42. Thus said the Prophet of God then to *Hierusalem*, that would not be warned by the punishment of *Samaria*: And thus saith the sonne of God now to all men, that wil not be terrified by these torments of the damned Glutton. And if all this be true (as it must be, except the words of our Sauiour could be false) then what wonderfull people are we, that seeing our selues in danger of this intolerable misery, do not seeke with more diligence to preuent the same? In respect of these extremities & strait dealings of God; denying all

comfort and consolation at this day of everlasting reuenge, holy Scripture sayth: That
Eccles. 23 men shall fall into rage, fury, and viter impatience, blaspheming God, and cursing
Apo. 23. the day of their natiuity, with eating their
& 16. owne tongues for griefe, and desiring the rockes & mountaynes to come & fall on them, therby to end and finish their paynes.

The etern- 43. But now, if we adde to all this, the e-
 nity of ternity and euermlasting continuance of these
 the pains torments; we shall see, that it increaseth the
 matter beyond all humane cogitation. For in
 this world, there is no torment so great, or affliction so violent, but that tyme eyther taketh away or diminisheth the same. For eyther the tormentor or the tormented dyeth, or some other occasion happeneth, whereby the extremity of the tribulation is mitigated. But heer no such hope or comfort may be expected, for that as holy write affirmeth;

Apo. 20. *ciabuntur in secula seculorum, in stagno ardente igne*
& 21. *& sulphure:* They shalbe tormented for euer and euer, in a poole that burneth with fire, and brimstone. As long as God is God, so long must they burne therein. Neyther shall the tormentor or the tormented dye, but both must liue eternally, for the eternall misery of him that suffereth.

A wonderfull 44. Oh (sayth one holy Father in a god-
 saying & ly meditation) if a sinner damnaed in hell,
 cogitation did know he had to suffer those torments no
 on of e- the sea, and grasse leaues on the ground; or
 ternity. no more thousand millions of ages, then there
 be creatures in heauen, hell, and in earth; he
 would

would greatly reioyce : (for that he would comfort himselfe (at the least wise) with this cogitation ; that once yet the matter would haue an end . But now (sayth this good man) this word *neuer* breaketh his hart , considering that after a hundred thousand millions of worlds (if there might be so many) he hath as farre to his iourneys end, as he had at the first day of his entrance into those torments. Consider (good Christian) what a length one houre would seeme vnto thee , if thou haddest but to bould thy hand in fire and brimstone only during the space thereof, or to be stretched on a racke, or other torture. We find by experience, that if a man be grievously sicke, though he be laid vpon a very soft bed, yet one night seemeth a long tyme vnto him : He turneth and tosseth himselfe from side to side , telling the clocke, and counting euery houre as it passeth, which seemeth to him a whole day. And if a man should say vnto him that he were to abide that payne but seauen yeares togeather ; he would goe nigh to despayre for griete . Now if one night seeme so long and tedious to him that lyeth on a good soft bed , afflicted onely with a little ague : what will the lying in fyre and brimstone doe , when he shall know evidently , that he shall neuer haue end thereof ? O deare brother , the satiety of continuance is loathsome, euen in things that are not euill of themselves . If thou shouldest be bound allwayes to eate one onely meace , albeyt otherwise of it selfe it were not ingrate : yet would it be displeasent vnto thee in the end. If thou shouldest be bound to sit still all thy lyfe in one place

place, without moouing; it would seeme grievous and intollerable, albeyt no man did torment thee in that place. What then will it be to lye eternally (that is to say, world without end) in most extreme torments and inexplicable desolations? Is it any way to be comprehended, how they may be suffered? O blind iudgement of man, that maketh no more account of preuenting these calamities.

Darknes
in Hell.

45. And yet might I heere adioine another circumstance of these punishments, which holy Scripture it selfe omitteth not, when it sayth; *that all these torments shalbe suffered in darknes*; a thing dreadfull of it selfe vnto mans nature, as you know. For that there is not the stoutest hart made of flesh, but if he found himselfe alone, destitute and naked in some desolate place of darknesse, and should heare the voyces and cryes of infernall spirites drawing towards him; he would be stroken with feare in respect of the place it selfe, albeyt as yet he felt no hurt vpon his body. For that nothing is more terrible to mans imagination, then to conceaue perils at hand which the eye cannot discover: nor any thing more full of extreme desolation, then hauing our sight to want for

The deri-
fion that
the most
pittyfull
and deso-
late state
of such
as are
damned,
that their
insupport-
able and
euerlast-
ing paynes
are sustay-
ned in dark-
nesse. where-
unto also
may be
added
another
circum-
stance
recorded
by the
Prophet
to knit
vp all
the rest,
which is:
That God shall laugh at them in these their miseries; an affliction perhaps to be numbred amongst the greatest of all others.

Psalm. 36.

For

For as in this life, to be moaned by a mans friends in time of aduersity, is exceeding great comfort: so to be derided and laughed at, especially by them, who only may help and redresse our miseries, is a great and intollerable increase of calamity.

The fourth Part of this Chapter. Of a second sorte of punishment vpon the damned, which is called paynes of Losse or Damage, with the remedy to preuent them both.

46. **A**Nd now all this that hitherto hath byn treated and layd before thyne eyes (good Christian Reader) is but only part of a damned mans punishment, called by Deuines *Pœna sensus*, the paynes of sense or feeling: that is to say, the sensible torments, and afflictions which are layd vpon the soule and body in that dreadfull eternall fyre, whereof we haue spoken. But besides this, there is another part of his punishment termed in like manner by Deuines *Pœna damni*, the paynes of losse or damage, which oftentimes may be as great, or greater then the other of *sense*, at least if some great, & rich noble man were condemned to dye, & therewithal to leese all that euer he hath, or may haue in the world: there are two paynes, first offense, & the other of damage. The paine of sense is that feeling & sensible payne,

See S.
1. 2. q. 87.
art. 4. &
2. 2. q. 79.
art. 4. &
3. part. 9.
46. art. 6.

The difference
between
paynes of
sense and
damage.

payne, which he suffereth in his execution, according to the quality of his death: The paynes of damage are the losse of wyfe, & children, of brethren, friends, and kinsfolkes, the losse of his goodes and landes, honours and estimation, the ruine of his posterity, the cutting off of his owne youth, the forgoing of his pleasures, and all delights of this world: all which put together and represented to his mind, doth oftentimes afflict him as much or more, then his corporall paines, and esteemes them for more grievous vnto his mind, then the other to his body.

47. And if this fall out so in worldly losses and punishmentes, wherein notwithstanding whatsoever is lost, is but temporall, and meere trifles in respect of eternall losses; much more is it be vnderstood in the case wherof we treat of damned people, whose greatest losse and punishment of all other is, to haue lost for euer and euer the fruition and sight of almighty God, wherein *Deuines* do assigne the euerlasting beatitude, and supreme felicity of man-kind in the next life, according to the saying of that great and famous Doctor *S. Thom.*

S. Thom.

part. 1. q.

1. art. 4.

q. 12.

art. 1.

q. 6. art.

3. q.

Thomas, Visio Dei per essentiam, est tota essentia nostra beatitudinis. The sight of God, or to see God in his owne nature or essence, is the whole substance and essence of our euerlasting felicity in the life to come: which being so, we may imagin what a losse this is to be deprived of this sight. As if in this world a man should leese for euer all sight, feeling, and influence of the sunne, his light his heate, his vigor, his sense, and life, and should be condemned

damned to live in perpetuall darkenes and deadly cold; what a losse were it? or how would he esteeme it, if he were a sensible man? and yet doth it not expresse the thousand part of the other losse of God himselfe, and of the sight and fruition of his infinite, incomprehensible, and euerlasting glory. For which respect this losse is placed by the Scripture in the first ranke of all other losses, domages, and miseries to be layed vpon a damned man: *Tollatur impius, ne videat gloriam Dei*. Let the wicked man be taken away, to the end he may not see the glory of God. And this losse containeth all other losses and domages in it: as are the losses of eternall blisse and ioy, of eternall glory, of eternall society with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them perpetually) he taketh more griefe therof (as Denines do prone) then of all other sensible tormentes, that he abideth besides.

Isa. 26.

48. And heereof proceedeth that great and generall torment, which is so often repeated in holy write, by the name of the *Worme of our Conscience*; so called, for that as a worme lieth eating & gnawing the wood wherein she abideth; so shall the remorse of our owne Conscience ly within vs, griping and tormenting vs for euer. And this worme or remorse shall principally consist in bringing to our mindes, the meanes and causes of our present extreme calamities. To wit, our folly and negligence, whereby we lost the felicity which other men have gotten. And at euery one of these con-

The wor-
me of co-
science.Marc. 9.
Isa. 66.
Eccles. 6.
Iudi. 6.

derations,

The cogitation
of the
damned.

derations; this worme shall giue vs a deadly pinch and gripe, which shall reach euen to the very bottome and entralls of our hart. As when it shall lay before vs all the occasions that we had offered to auoide the miseries wherein now we are fallen, and to gaine the glory which we haue lost, how easie it had bin to haue done it, how nigh oftentimes we were to resolue our selues to doe it: and yet how vnfortunatly we left of that cogitatio againe. How many times we were foretold of this danger, and yet how little care and feare we tooke of the same. How vaine those worldly trifles were, wherein we spent our time, and for which we lost heauen, and fell into these most intollerable miseries. How they are now exalted, whome we thought fooles in the world: & how we are now proued fooles and derided, who thought our selues wise. These things (I say) and a thousand more, being laid before vs by our owne conscience, shall yield vs infinite grieffe and desolation, for that it is now to late to amend them. And this grieffe is called the worme or remorse of our owne conscience, which worme shall more enforce men to weepe and houle at that day, then any torment els, considering how negligently, foolishly, and vainly they are come into those so insupportable torments, and that now there is no more time, place, or leaue to redresse their errors.

The time
of eter-
nall wee-
ping.

49. Now only is the time of weeping, wailing, and of euerlasting lamentation for these men, and yet all in vaine. Now shall they beginne to fret and rage & meruaile at themselves,

selues, saying: Where was our wit? where was our vnderstanding? Where was our iudgement, when we followed vanities, and contemned these affaires of our saluation? This is the talke of sinners in Hell (sayth the holy Scripture) *What hath our pride, or what hath the glory of our riches profited vs? They are all now vanished like a shadow: we haue wearied out our selues in the way of iniquity and perdition, but the way of our Lord we haue not knowne.* This (I say) must be the euerlasting song of the damned and tormented conscience in hell: eternall repentance without auaille. By which extremity, he shalbe brought to such desperation (as the Scripture also noteth) that he shall turne into fury against himselfe, teare his owne flesh, rent his owne soule (if it were possible) and inuite the fiendes and furies to torment him more, for that he hath so beastly behaued himselfe in this world, as not to prouide in time for this principall matter only (in deed) to haue byn thought vpon. O if he could now haue but another short life to lead in the world, how would he passe it ouer? with what diligence? with what seuerity? But this will not be graunted, neither is there any price of value to purchase it. Only we (deare brethren) that are yet aliue, doe enioy this inestimable grace and treasure of time for our amendeiment, if we were so happy as to resolve indeed, to make our gaine and commodity therof. One of these dayes we shalbe past it also, and shall not recouer the same againe, no not one houre, if we would buy it with a thousand worldes, as no doubt but that the

R

damned

damned would doe, if it lay in their powers. Let vs now then so vse this benefite, as when we are past hence, we haue no need to wish our selues heere againe.

The passing commodity of the present tyme.

30. This is the only time wherein we may auoid all: now is the season when we may put our selues out of daunger of all these terrible matters: now (I say) if we resolute our selues out of hand. For we know not what shall become of vs to morrow. It may be that to morrow our hartes will be as hard and carelesse of these affaires, as they haue byn hertofore, and as *Pharao* his hart was, after *Moyse*s departure from him. O that he had resolute himselfe thoroughly whiles *Moyse*s was with him: how fortunate a creature had he byn? If the rich *Glutton* had taken the time while *Lazarus* lay at his dore, how blessed a man had he made himselfe. He was fortold his misery (as

Luc. 16. we are now) by *Moyse*s and other Prophets, according as our Sauour doth signifie, but he would not heare. Afterward he fell into such admiration of his owne folly, that he would needs haue *Lazarus* sent from *Abrahams* bolome vnto his brethren in the world, to warne them of his errour. But *Abraham* told him, it was booteles, for that they would not haue believed *Lazarus* in this case, but rather (perhaps) haue persecuted him as a liar and defamer of their honorable brother deceased, if he should haue reuealed vnto them his torments. And so in very deed would the wicked men of this world doe now, if one should come and tell them that their parents or friends are damned in hell, for such, and such

such offences, as themselves are intangled with all. What then can God deuise to doe for the sauing of these men? what way, what means, what order may he take, when neither warning, nor example of others, not threats, nor exhortation will doe any good? We know, or may know, that leading the life we doe, we cannot be saued. We know, and ought to know, that many before vs haue byn damned for lesse matters. We know, and cannot chuse but know, that we must shortly dye, and receyue our selues, as they receiued, liuing as they did, or worse. We see by this laid downe before, that the paines are intollerable & yet eternall, which doe attend and expect the wicked. We confesse them most vnfortunate and miserable, that for any pleasure or commodity of this world, are now fallen into them. What then should let vs to dispatch our selues quickly of all impediments? to breake violently from all handes and chaines of this wicked world, that let vs from this true and zealous resolution? why should we sleepe one night in sinne, seeing that night may chaunce to be our last, and so the euerlasting cutting off of all hope to come?

A great
negligence
& over-
sight.

§ 1. Resolue thy selfe therefore (my deare brother) if thou be wise; and cleare thy soule from these daungers, while God is willing to receaue thy amendment, and moueth thee thereunto by these meanes, as he did the rich man by *Moyse* and his other Prophets, while he was yet in his prosperity. Let his example be oftentimes before thine eyes, and consider it, and it shall doe thee good. God is a won-

The con-
clusion.

derfull God; and to shew his patience and infinite goodnes, he woeth vs in this lyfe, seeketh vnto vs, and layeth himselfe (as it were) at our feete, to moue vs thereby to our owne good, to winne vs, to draw vs, and to saue vs from perdition. But after this lyfe he altereth his course of dealing, he turneth ouer the lease and changeth his stile. Of a labe he becometh a lyon to the wicked: and of a Sauour, a iust and seuerer punisher. What can be said or done more by his diuine Maiesty to moue vs? He that is forwarned and seeth his owne danger before his face, and yet is not stirred vp, nor made the more wary or fearefull therby, may well be pittied, but surely by no meanes can he be holpen, making himselfe incapable of all remedies, that may be vsed.

§ 2. But heer now, some perhaps moued with Gods holy spirit, may chance to say: wel, and what remedy for auoyding these miseries thus threatned to vs, that liue in sinne? I see my owne perils (sayth one) I belieue the menaces of God, heer set downe, & my hart be- ginneth to tremble at them, for that my conscience is witnesse agaynst me: but what remedy will you prescribe? Whereunto I answered first, that these very two things by you mentioned, sayth, and feare of Gods Iudgments, are two great steps vnto the true remedy indeed, *Fayth* being the first foundation and ground of all good motions; and *Feare* the first part of building that is to be layd thereon: for which cause *feare* is called also *the beginning of wisdom*, and consequently also *the beginning of our conuersion*.

Fayth &
feare two
good
steps to
amende-
ment.

Prou. 1. 7
9.
Eccles. 16

83. But yet these two only are not sufficient, for that *S. Iames* sayth euen of the diuels them selues, *Quod credunt, & contremiscunt*: They be- lieue and feare, and yet shall not be saued. Wherefore we must passe further vnto those other vertues also which *Deumes* do require (together with *faith* and *feare*) as *Hope* and *charity*, and that other, which out of all these doth flow, and is the proper remedy indeed, to wit, *penance*, and *repentance* for our former faultes, with firme resolution of true amend- ment for the time to come.

84. This (I say) is the true remedy in- The ex-
deed: this is the soueraigne salue and medi- cellency
cine for all our soares and maladies in this of repen-
kind. This is the only preuention of all the tance.
forsoaid miseries and calamities, the anticipa-
tion of all perils, the diuersion of Gods threa-
tes & menaces, the pacification of his wrath,
and the very victory (in a certaine sort) of
a sinner ouer Gods iustice and iudgements, &
finally the *Amidote* of Hell-fyre it selfe. For *Sec S.*
as on the one side *Deumes* do hold that God *Thom. 3. p.*
neuer did, nor will, nor can (by his ordinary *q. 86. art.*
power at least) forgieue any sinner that doth *1. & 2. &*
not repent: so on the other, do they also hold, *q. 87. art.*
that he neuer did, nor will, nor can (in his *1. 4. &*
mercy) deny any sinner pardon, that truly re- *Sor. in 4.*
turneth vnto him by due repentance. So that *Sent. dist.*
in this combat, whensoever the repentance *14. q. 2.*
of an humble sinner doth buckle and wrastle *art. 5.*
with Gods iustice, it ouercommeth, and hath
the victory.

85. And why then (deare brother) wilt Note at-
thou not lay handes on this remedy, while tentiue-ly,
thou

thou hast time? Heare *S. Augustine* what he
Aug. in saith in this case: *The first step to our saluation*
Sent. 200 (saith he) is not to sinne, but the second is not to des-
 paire of pardon: and he doth euerslastingly destroy him-
 selfe, that will not turne to his mercifull Iudge by the
 remedy of penance. And the same Father in ano-
Psal. 138. ther place talking with one that was sore tro-
 bled with feare, and vsed those wordes of the
 Prophet: *Whither shall I fly from his face?* *S. Augu-*
Aug. ho n. *stine* answereth: Whither wilt thou fly (my
50. cap. 14 brother) but to his mercy, by repentance,
 whose omnipotency thou hast, by sinning, of-
 fended, for that no man doth well fly from
 him, but vnto him, that is to say, from his se-
 uerity, to his goodnes.

With
 what care
 men seek
 to escape
 temporal
 death, &
 not eter-
 nal.

56. If this remedy for so great euils, and
 this assurance from so inexplicable calami-
 ties were to be sought for, neuer so far off, and
 with neuer so great labour or charges: yet all
 wisdom would perswade vs to procure it.
 But much more, if it be neere vs, facile, and
 easie to be had. If a man condemned to die in
 this world a most cruell death, by all sortes of
 torments, and being brought forth now by
 the Iustice to be lead towards his execution,
 one should come and tel him in his eare, that
 easely he might escape, or procure a remedy
 for all, by such and such meanes: how glad
 would he be? how willingly would he harken?
 how diligently would he attend to procure
 the meanes of obteyning his pardon? how
 iocund, how vigilant, how carefull would he
 shew himselfe? He would neither eate nor
 drinke, nor take rest, nor talke of other mat-
 ter, vntil he had achieved his security: and yet
 is

is our case much more vrgent then this of his, for that he was condemned, but to temporall death: whereas a sinner is condemned to euermore lasting, and is no lesse in the way towards his execution, then the other, and may arriue much sooner, for that he hath no minute of tyme secure in this lyfe: and how then are we so negligent & carelesse in so great & important affaier? The mercy of Christ our Sauour, as it hath foretold vs of the danger; so hath it placed the remedy neere vs, & made it most facile, leauing it in our owne choyse, wills, & powers to vie the same, and receaue the benefit thereof, as often as we shall haue need, and desire to doe our selues good thereby. For what is more easy, then for a man to mislike his owne naughty lyfe and then to receaue remission thereof by the keys of Christes Catholicke Church, which of his infinite mercy he hath left vnto her, to this effect, and are open and ready for all men; that whomesoeuer she by her Priestes and Bishops (vpon their repentance) shall absolue and release on earth, Christ doth ratify and confirme in Heauen, according to his commission in the ghospell: *Ioan. 20.* *Whose sinnes soeuer you forgive on earth, they are forgiven in Heauen.* Let vs heare *S. Augustine* a little in this matter. Thus then he concludeth after a longer discourse in his Commentaries vpon *S. Johns* Ghospell.

The easinesse of remedy that deliuereth from hel.

Ioan. 20.

Math. 16.

57. Christ therefore gaue vnto his Church the keyes (in *S. Matthews* Ghospell) to bynd, & loose sins, in such sort, as *whatsoever she would loose vpon earth, should be loosed in heauen, & whatsoever she should bynd vpon earth should be bound in heauen.* *c. 3.*

Aug. tract 22. in lo. & lib. de util. penit. c. 3.

That is to say, that whosoever will not believe that his finnes may be forgiven him in Christes Church, his finnes shall not be forgiven: but whosoever doth believe that they may be forgiven, and being within the lappe of the said Church, doth turne himselfe from his finnes, he by that faith and correction of the Church, is healed: but he that belieueth not that they are forgiven, is made worse by dispayre. So he.

Aug. hom. 58. And the same Father in another Part
50. c. 10. of his workes, considering the folly and perversity of many sinners in this behalf, that they did not use the benefit of this excellent diuine remedy, whiles they haue tyme; breaketh forth as it were into admiration, and indignation agaynst them, saying thus: And is there any man so much his owne enemy, as feeling himselfe entangled with the burden of finnes after baptisme, will doubt to make change of his lyfe, while tyme serueth him, and while he liueth and sinneth in this world? For in that

Rom. 2. he perseuereth in sinne, *he heapeth to himselfe vengeance in the day of the reuelation of Gods iust iudgements*, as the Apostle testifieth: and that he yet liueth, it is the patience of almighty God, endeavoring to bring him to pennace. Wherefore is there any man that being (as before I haue said) entangled with the deadly chaynes of finnes, will refuse or delay, or doubt to fly vnto the keyes of the Catholike Church, thereby to be absolued vpon earth, to the end he may be free in heauen? Or will any man dare to promise vnto himselfe saluation, after this life, only because he is a Christian? Thus reasoneth

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soneth *S. Augustine*, and exhorteth men euery where to esteeme highly, and to vse to their eternal weale, this singular benefit of the Churches absolution, left by our Sauour vnder the name of Keys: a spirituall authority to bynde and loose sinnes, and consequently also to open or shut heauen gates to such as make recourie vnto her.

59. And with *S. Augustine* do concurre in this point, all other auncient Fathers, as that blessed Bishop and Martyr *S. Cyprian*, who writing to *Cornelius* Bishop of Rome in his tyme, acknowledgeth this singular priuiledge of Catholike Christians that liue within the vntie of the Church, to whome he sayth, that when they dye: *Ecclesiam pulsantibus, ac deprecantibus*, they calling vpon the Church with sorrow and prayers, *spei salutaris subsidium non denegatur*: the helpe of healthfull hope is not denyed: which helpe he expoundeth to be this most comfortable law of Christ (for so he calleth it:) *ut solui possent in celo, quæ hic prius in Ecclesia soluerentur*: that they may be absolved in heauen of those sinnes, whereof they were first absolved in the Church vpon earth.

*Cypr. lib 1
1. epist. 2,*

S. Cyprian
ans esteeme of
this benefit.

60. *S. Hierome* also extolleth wonderfully the greatnes of this benefite, and priuiledge which we receaue by the hands of Priestes in the Catholike Church in absoluiug vs from our sinnes; of whome he sayth: *Qui claves regni celorum habentes quodammodo ante diem Iudicii iudicant*: They hauing the keys of the Kingdome of Heauen in their handes, doe in a certayne sort (by bynding and loosing sinnes) iudge before the day of Iudgement: Or as

*Hier. epist
ad Heliod.*

that other great Saint, and most auncient
Hilar. con. Father S. Hilaries wordes are : *Quorum terrestre*
 16. in *iudicium præiudic. ita auctoritas fit in celo, ut que in*
Math. *terris aut ligata sunt aut soluta, statuti eiusdem con-*
ditionem obtineant in celo. Whose iudgment vpon
 earth (to wit of Priests) becometh a preiudi-
 cate authority in heauen : so as whatsoeuer
 finnes are bound or loosed by them on earth,
 do obtayne the same nature of decree in hea-
 uen. What thing can be spoken more effe-
 ctually then this?

61. But yet aboue all other Fathers in a
Chrys. lib. certaine sort, doth good S. Chrysostome exag-
 3. *de Sa-* gerate this matter, and the singular impor-
cerd. tance therof; as also condemneth the madnes
 of worldly negligent men and sinners, in not
 making their profit of this heauenly treasure,
 which Christ hath left them for their release

S. Chry-
 sostoms
 discourse
 of Priests
 authority
 in absol-
 uing sin.
 10. m. 25.
 of finnes in this life, and therby the auoiding
 of hell fyre in the next. Heare his wordes:
 Earthly Princes (saith he) haue power indeed
 to bynd, but it is only our bodies, but the
 power of Priestes, wherof I haue spoken, tou-
 cheth also our very soules, yea it reacheth euen
 to heauen it selfe, in such sort, as whatsoeuer
 Priestes do determine heere beneath, that
 doth God ratifie aboue, confirming the sen-
 tence of his seruants on earth. And what will
 you say then of this, but that all heauenly
 power is granted vnto Priestes also in this
 world : *whose finnes soeuer you retayne* (saith
 Christ) *they are retayned.* What greater autho-
 rity (I pray you) can there be imagined then
 this? God the Father hath giuen all power to
 his Sonne, and I see that God the Sonne hath
 giuen

giuen all that power againe to Priestes vpon earth. Thus *S. Chrysostome*, exhorting men exceedingly to make great accompt of this rare benefit, and therby to seeke to preuent the punishmentes of the life to come.

62. And now my deare brother, wilt thou not rather ioyne thy selfe with these holy Fathers *S. Cyprian*, *S. Hilary*, *S. Hierome*, *S. Chrysostome*, *S. Augustine*, and others their equalls (for all are of one doctrine:) then to adventure thy soule with the ignorance, and carelesse negligence of retchlesse people? Thou seest the infinite benefit heere offered thee: suppose it were offered to one that already is now in hell-fyre, how would he harken vnto it? Thou seest how easie the matter is made vnto thy handes; for I see but two conditions only heere required by these Fathers for thee to enioy the benefit, and to be set free from thy sinnes, and consequently also from the danger of all those punishmentes due vnto sinne before mentioned. The one condition is, that thou be within the lapp of the Catholike Church (for that *S. Augustine*, and *S. Cyprian* expresse before required, if we remember.) The other, that the benefit be taken during this life, for that after it is to late: and for that we haue spoken sufficiently before of the second condition out of *Saint Augustine* also in this very Chapter, I will now only record vnto you about the first condition, that not only *Saint Augustine*, but all other Fathers in like manner do euery where so greatly inculcate this condition of being a member of the Catholike Church, as that without this, no remission of sinnes

Two conditions required for the benefit of deliue-ry from our sins.

sinnes can euer be had or hoped for at all. For that except he be within the vnion and communion of this Church, he can receaue no benefit at all, eyther by keyes, or other spirituall riches thereof, be they Sacraments, Sacrifice, Prayers, Merits, Almes-deeds, or whatsoever other benefit besides, which more at large we haue also shewed and declared els where: yea albeyt he should suffer death and martyrdom: it selfe, for the name and profession of Christian Religion, yet can he not be sau'd. For that the common sentence of all the Fathers and Doctours of Christ his Catholike Church is, and hath allwayes byn firmly held by all, and euery one: **THAT OUT OF THE CHURCH THERE IS NO SALVA-**

In the ex-
amen of
Fox his
Calendar
in prelat.

The con-
clusion of
all,

TION. 63. Wherefore to conclude this whole matter (deare Chistian) if God do moue thy hart to amend thy lyfe, and to get thy selfe out of the dangerous state of sinne, wherein thou standest, & this by the meanes heere set down (for that other meanes there is none at all:) the first point which thou hast to doe, is to make thy selfe capable of this benefit, according to the meaning of those holy Fathers before mentioned; and then hauing receaued that freedom from the burden of sin, together with the inward consolation of Gods holy spirit, which true repentant people are wont to receaue in that Church, thou mayst with more comfortable hope and consolation, attend vnto the exercise of good workes, which holy Scripture calleth, *The worthy fruites of true penitance*: and so thou shalt come not only to auoyd

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would at last the daunger of those infernal fyres before mentioned, both temporall, and euerglasting : but to gayne also to thy selfe that rich and precious crowne of iustice, which *S. Paul* (arriued now neere vnto his death) did assure aswell to himselfe, as to all others, that follow his example. Of which crowne, and of the glory and riches thereunto belonging, we are now to treat more particularly in the Chapter following.



OF



OF THE
MOST HONORABLE, EX-
cellent, and magnificent rewards
and payments

*Ordained for such as truly serue God, and doe
imploy their tyme in performance of his
most holy commaundements.*

CHAP. X.

THE motiues, reasons, and con-
siderations laid downe before,
in the precedēt Chapters, might
well suffice to stirre vp the hart
of any one reasonable Chri-
stian, to take in hand this resolution wherof
we presently treat, and wherunto I doe so
much couet to perswade thee (for thy only
good and gaine) gentle Reader. And for that
all harts are not of one constitution in this
respect, nor all wills drawne and moued with
one and the same means and inducements : I
purpose to adioyne heere a consideration of
commodity, wherunto commonly ech man is
prone by nature : and consequently may be
(perhaps) of greater force to worke that ef-
fect, which we desire, then any thing else that
hitherto hath byn spoken. I intend therefore
in this place, to treat of the benefits which
are reaped by the seruice of almighty God, of
the

the gaine procured thereby; and of the good pay, and most liberall reward, which God performeth to his seruants, aboue all other maisters that may be serued. And though the iust feare of punishment (if we serue him not) might be sufficient to drue vs to this resolution; and the infinite benefites already receyued, might induce vs to the same, in respect of gratitude (of both which somewhat hath byn said before:) yet am I content so farre to enlarge this liberty to thee (good Reader) that except I shew this resolution, which I proue to be more gainfull and profitable then any thing els in the world that can be thought of; thou shalt not be bound vnto it for any thing that hitherto hath byn said in that behalf. For as God in all other things is a maiestickall God, full of bounty, liberality, & princely magnificence: so is he in this point aboue all other, in such sort, as albeit whatsoeuer we do, or can do in his seruice, be (indeed) but debts, and tribute due vnto him, and for that cause of it selfe deserueth nothing: yet of his munificent Maiesty, he letteth passe no one iote of our seruice vnrewarded; no, not so much as a cuppe of cold water bestowed for his loue.

God the
best pay-
maister.

Matth. 10

Marc. 9.

2. God commaunded Abraham to sacrifice vnto him his only sonne Isaac, whome he so dearly loued. But when he was ready to do the same, God sayed vnto him: *Do it not*, it is inough for me that I see thine obedience. And for that thou hast not refused to obey me; I *swear to thee* (saith he) *by myself, that I will multiply thy seede as the starrs of heauen; and as the*

Genes. 22.

sands

Liberall Messias and Saviour of mankind. Was not this payment (trow you) a most liberall pay for so little for little paines: King David discourging with himself paines. on a certaine time, how his owne pallace being richly builded of Cedar timber, the arke of his Lord and Maker was lodged only vnder a poore tent; resolved with himselfe, to erect a house and temple for the same. Which only cogitation God tooke in so good part, as he sent *Nathan* the Prophet vnto him presently, to refuse the thing: but yet to tell him, that for so much as he had determined such a matter, God would build a house, or rather a Kingdome to him and his posterity, which should last for euer, and from which he would neuer take away his mercy, what sinnes or offences soeuer they committed. Which liberall promise we see now fulfilled in the Church of Christ, descended originally from that noble family. What should I labour to heape together more examples to this effect? Christ himselfe giuerh a generall note hereof, when he calleth the workemen, and payeth to ech man his wages so duely, as also when he saith

2. Reg. 7.

Psalme. 88

Matth. 20

Apoc. 22.

In the 2.

part and

second

Chapter

of this

Booke.

Ioan. 9.

Luc. 14.

of himselfe: Behould I come quickly, and my reward is with me. By which places it is euident, that God suffereth no labour in his seruice to be lost or vn timerly. And albeit (as hereafter in place conuenient more amply shalbe shewed) he payeth also (and that abundantly) in this life present, yet (as by these two texts appeareth) he deferreth his chiefe pay vntil his coming in the end of the day, that is, after this life, in the resurrection of the iust, as himselfe sayth in another place.

The

The first part of this Chapter : Of the Reward
and Payment in Generall.

3. **O**F THE payment then reserved for Gods seruants in the life to come, we are now to consider, what manner a thing it is, and whether it be worth so much labour and trauell, as the seruice of God in this world requireth And first of all, if we belieue the holy Scripture, calling it a *Kingdome, a heavenly Kingdome, an eternall Kingdome, a most blessed Kingdome*: we must needs confesse it to be a meruailous great reward: seing that in this world hardly can there be found so bountifull a Monarch, as will bestow a Kingdome vpon his seruant in recompence of his seruice. And if he would, and were able to performe the same, yet would it be neither heavenly, nor eternall, nor blessed Kingdome, such as this is which God hath promised vnto his seruants. Secondly, if we credit that which *S. Paul* saith of this reward, *That neither eye hath seene, nor eare heard, nor hart of man conceived* how great a matter it is: then must we yet admit a greater opinion therof. For that we haue seene many wonderfull things in our dayes, we haue heard more wonderfull, we may conceaue most wonderfull and almost infinit. How then shall we come to vnderstand the greatnes and value of this reward? Surely no tongue created either of men, or Angells can expresse the same,

Matth. 13.

2. Tim. 4.

2. Pet. 1.

Luc. 14.

1. Cor. 7.

1. Ia. 44.

Apos. 2.

How the
greatnes
of heauē-
ly ioy is
found
out .

same, no imagination conceiue, no vnderstand
ding comprehend it. Christ himself hath said,
Nemo scit nisi qui accipit : No man knoweth it
but he that emoyeth it. And therefore he cal-
leth it *Hidden manna* in the same place. Not-
withstanding as it is reported of a learned
Geometrician, who finding the length of *Hercu-
les* foote vpon the hill *Olympus*, drew out his
whole body by the proportion of that one
part: so we by some things set downe in holy
Scripture, and by some other circumstances
agreeing therunto, may frame a coniecture of
the matter, though it be farre vaequall, and
inferiour to the thing it selfe.

4. I haue before declared, how this reward
in holy writ is called *A beaueuty, everlasting, &
most blessed Kingdome*. By which words is signi-
fied that all shall be kinges, and most happy
kinges, that shalbe found worthy of this re-
ward. To like effect it is called in other pla-
ces, *A Crowne of glory, a thronus of Maiesty, a pa-
radise, or place of pleasure, a life everlasting*. *S. Iohn*
the Euangelist, being in his banishment, by
speciall priuiledge made priuy to some know-
ledge and feeling therof, aswell for his owne
comfort as for ours, taketh in hand to describe
it, by comparison of a Citty: affirming, that
the whole body therof was of pure gold, in-
uitoned with a great and high wall of the pre-
cious stone, called *iaspis*. This wall had also
twelue foundations, made of twelue distinct
precious stones, which he there nameth: also
twelue gates made of twelue rich stones cal-
led *Margarites*, and euery gate was an entire
Margarete. The streetes of the Citty were paved
with

1. *Thef.* 2
Apoc. 22
3.
Math. 25
Luc. 18.

Apoc. 21.
3.

With gold, interlayed also with pearles and precious stones. The light of this Cittie was the clearnesse and splendour of Christ himselfe, sitting in the middst thereof: from whose seat proceeded a riuer of water, as cleare as christall, to refresh the Cittie; and on both sides of the bankes, there grew the tree of life, giuing out continuall and perpetuall fruit. There was no night in that Cittie, nor any defiled thing entred therinto: but they which are within shall raigne (sayth he) for euer and euer.

5. By this description of the most rich & precious things that this world hath, *S. Iohn* would giue vs to vnderstand, the infinite value, glory, & Maiesty of this felicity, prepared for vs in heauen: though (as I haue noted before) it being the princely inheritance of our Sauour Christ, the Kingdome of his Father, the eternall habitation of the holy Trinity, prepared before all worldes to set out the glory, and to expresse the power of him that hath no end or measure, either in power or glory: we may very well thinke with *S. Paul*, that neither tongue can declare it, nor hart imagine it. When God shall take vpon him to do a thing for the vttermost declaration (in a certaine sort) of his power, wisdome, and eternall Maiesty: imagine you what a thing it will be. It pleased him sometime, to make certaine creatures to serue him in his presence, and to be witnesses of his glory: and thereupon with a word he created the Angels, both for number and perfection of nature so strange and wonderful, as the cogitation ther-

Matth. 13
Ioan. 14.

The magnificency of God expressed diuersly.

1. of astonisheth our vnderstanding. For as for
 By the their number they were almost infinite, pas-
 creation sing the number of all the creatures of this in-
 of Angels feriour world, as diuers learned men & some
 ancient Fathers are of opinion: albeit *Daniel*
 (according to the custome of holy writ) doe
 See S. put a certain number for an vncertaine, when
Tho p 1. q he sayeth of Angels: *A thousand thousands did*
 50. art. 3. *minister vnto him* (that is vnto God) *and ten*
& Dionys. *thousand times a hundred thousand did stand about*
de celesti *him to assist.* And for their perfection of nature,
Hier. c. 14 it is such (being, as the Scripture saith, cele-
Dan. 7. stiall spirits and like burning fire) as they farre
 surpasse all inferiour creatures, in naturall
 knowledge, power, beauty, and all other ex-
Psalms. 103 cellencies, which in one Angell are more for
 perfection of nature (not respecting grace)
 then in all other creatures of the world put to-
 geather What an infinite Maiesty then doeth
 this argue in the Creator?

2. 6. After this, when many of these Angels
 By the were now fallen, it pleased almighty God to
 creation frame another creature, farre in nature infe-
 of the riour vnto this, to fill vp the places of such as
 world for were fallen, and thereupon created man of a
 man. peece of clay, appointing him to live in this
 world. as a place of entertainment and triall
 for a time: which place God notwithstanding
 determined afterward to destroy agayne But
Apoc. 22. yet in creating this transitory world (which is
 but a base cottage in regard of his owne eter-
 nall habitation) consider (good Reader) what
 power, magnificence, what maiesty he hath
 shewed? what heauens, and how wonderfull
 hath he created? what infinite starres and other
 lights

lights hath he deuiled? what elements hath he framed? and how meruailously hath he compacted them together? The seas tossing and tumbling without rest, and replenished with infinite sortes of fish; the riuers running incessantly through the earth like veines in mans body, and yet neuer empty, nor ouerflowing the same: the earth it selfe so furnished with all variety of creatures, as the hundred part therof is not vied nor employed by man, but only remaineth to shew the full hand, and strong arme of the Creator. And all this (as I said) was done in an instant, with one word only, and that for the vse of a small time in respect of the other future life, which is to endure for all eternity. What then may we imagine that the habitation prepared for that eternity shalbe? If the cottage of his meanest seruant, made only for a time, to beare of (as it were) a shower of raine, be so Princely, so gorgeous, so magnificent, so maiestically, as we see this world is: what must we thinke that the Kings pallace it selfe is, appointed for all eternity, for himselfe and his friends to raigne together? We must needs thinke it to be as great, as the power and wisdom of the maker could reach to performe, and that is, incomparably, and aboue all measure infinite.

Marke
this collection.

7. The great King *Affuerus*, which raigned in *Asia* ouer an hundred twenty and seauen Prouinces, to discouer his power and riches vnto his Subiects, made a feast (as the Scripture saith) in his great City of *Susan*, to al the Princes, States, and Potentates of his dominions, for an hundred and fourscore dayes together.

Heb. 11

3.

By the
promise
of a banquet.

Isa. 25.

gathering. *Esay* the Prophet saith, that our God and Lord of hosts, will at the last day make a solemne banquet to all his people vpon the hill and mount of heauen; and that a harvest-banquet, of fat meates and pure wines. And this banquet shall be so solemne, as the very Sonne of God himselve, chiefe Lord and Patrone of the feast, shall be content to gird himselve, and to serue in the same, as by his owne words he promiseth. What manner of banquet then shall this be? how magnificent and maiestical? especially, seing it hath not only to endure an hundred & fourscore dayes (as that of *Assuerus* did) but more then an hundred and fourescore millions of ages: not serued by men (as *Assuerus* feast was) but by Angels, and by the very Sonne of God himselve: not to open the power and riches of an hundred twenty and seauen Prouinces; but euen of almighty God, the King of Kings, and Lord of Lordes, whose power and riches are without end, and greater then all his creatures put together can count and conserue. How glorious a banquet shall this be then? how triumphant the ioy of this festiuall day? how incomprehensible a blisse to be partaker therof? O most miserable and foolish children of *Adam*, that are borne to so rare and singular a dignity, and yet cannot be brought to consider, loue, or esteeme of the same.

4.
By the pleasures
& commodities
of this
life.

8. Many other things there be, whereby to coniecture the exceeding greatnes of this reward and felicity. As for example, to consider, that if God haue giuen so many pleasures and comfortable giftes in this life (as we see innu-

innumerable in the world) being a place notwithstanding of banishment, an habitation of sinners, a vale of misery, and appointed on-ly for a time of repenting, weeping, mourning, and bewayling: what will he doe in the life to come, to the iust, to his friends, in the time of ioy, and marriage of his sonne. This was a most forcible consideration with good

Apoc. 19.

Aug. solil.

cap. 2.

S. Augustine, who in the secret speach of his soule with God, said thus: O my Lord, if thou for this vile body of ours, hast giuen vs so great and innumerable benefites, from the firmament, from the ayre, from the earth, from the sea, by light, by darkenesse, by heat, by shadow, by dewes, by showers, by windes, by raines, by birds, by fishes, by beasts, by trees, by multitude of hearbes, & variety of plants, and by the ministry of all thy creatures: O sweet Lord what māner of things, how great, how good, and how innumerable are those which thou hast prepared for vs, in our heauenly countrey, where we shall see thee face to face? If thou do so great things for vs in our prison, what wilt thou giue vs in our palace? If thou giuest so many things in this world, to good and euill men together: what hast thou laid vp for only good men in the world to come? If thine enemies and friends together are so well provided for in this life: what shall thy only friends receaue in the life to come? If there be so great solaces in these dayes of teares: what ioy shall there be in that day of mariage? If our gayle and prison containe so great matters, what shall our countrey and Kingdome doe? O my Lord & God,

Pſalm. 30
4.

thou art a great God, and great is the multitude of thy magnificence and sweetnes. And as there is no end of thy greatnes, nor number of thy mercies, nor depth of thy wiſdome, nor meaſure of thy benignity: ſo is there neither end, number, depth, length, greatnes, or meaſure of thy rewardes to them that loue thee, and do fight for thee. Hitherto *S. Auguſtine.*

3.
By the
honour
that God
hath vſed
to his ſer-
uants in
this life.
1. Reg. 2.
Pſal. 138.

9. Another meane wherby to conceaue ſome part of this reward in the life to come, is to remember and weigh the manifold promiſes of almighty God, to honour and glorify all thoſe that ſhall loue and ſerue him. *Who- ſo euer ſhall honour me (ſayth he) I will make him glorious.* And the Prophet *Dauid*, as it were complaineth ioyfully, that Gods friends were too much honoured by him. Which he might with much more cauſe haue ſaid, if he had liued in the new Teſtament, and had heard that promiſe of Chriſt, wherof I ſpake before, that

Luc. 12.

his ſeruants ſhould ſit downe and banquet, & that himſelfe would ſerue and miniſter vnto them, in the Kingdome of his Father. What vnderſtanding can conceaue how great this honour ſhall be? But yet in ſome part it may be gheſſed, by that he ſaith, *That they ſhall ſit in iudgment with him, and (as S. Paul addeth) ſhall be*

Matth. 19

iudges not only of men, but alſo of Angels. It may

Luc. 12-

alſo be coniectured by the exceeding great

1. Cor. 6.

honour which he at certaine times hath done to his ſeruants, euen in this life, wherin notwithstanding they are placed to be deſpiſed, and not to be honoured.

Matth. 10

Gen. 12.

10 how great honour was that (trow

14. & 20.

you) which he did to *Abraham* in the ſight of ſo

To many Kings and Princes of the earth, as of
Pharao, *Abimelech*, *Melchisedech* and others? How *Exod. 5. 6.*
 great honour was that he did to *Moyſes* in the *7. 8.*
 face of *Pharao* and of all his Court by the won-
 derfull ſignes that he wrought by him? What
 exceſſiue honour was that he did to holy *Iofue*,
 when in the ſight of all his army, he ſtayed the
 Sunne and Moone in the middeſt of the firma-
 ment, at *Iofues* appointment, obeying there-
 in (as the Scripture ſayth) to the voyce of a
 man? What honour, was that he did to *Eſay*
 in the preſence and ſight of King *Ezechias*. *Iſa. 38.*
 when he made the Sunne to goe backe ten
 degrees in the heauens? What honour was
 that he did to *Helias* in the ſight of wicked *A-*
chab, when he yielded the Heauens into his
 hands, and willed him to ſay, that neyther
 rayne nor dew ſhould fall vpon the ground (for
 certayne yeares) but by the wordes of his
 mouth only? What honour was that he did to
Elizeus in the ſight of *Naaman* the noble *Syri-*
an, whome he cured onely by his word from
 the leproſy: whoſe bones alſo after his death,
 rayſed vp (by onely touching) the dead to
 lyfe? Finally, not to alledge more examples
 heerin, what ſingular honour was that he gaue
 to all the Apoſtles of his Sonne, that as ma-
 ny as euer they layd their handes vpon, were *Aſ. 5.*
 healed from all infirmities as *Saint Luke* affir-
 meth? Nay (which is yet more) the very gird-
 les and naphins of *Saint Paul* did the ſame ef-
 ſect: and yet more then that alſo, ſo many *Aſ. 19.*
 as came within the only ſhadow of *S. Peter*, *Aſ. 5.*
 were healed from their diſeaſes. It not this
 meruaylous honour euen in this lyfe? Was

there euer Monarch, Prince, or Potentate of the world, that could vaunt of such points of honour? And if Christ did this to his seruants, euen in this world, wherof notwithstanding
 70.01. 18. he saith his Kingdome was not, what honour
 2. Tim 4. shall we thinke he hath reserued for the life to come, where his Kingdome shall be in all fulnes, and where all his seruants shall be crowned, as eternall Kings with him?

Apos. 4.

By the 3. places where to man is appointed.

Marke the collection.

11. Lastly, for some further declaration of this matter, and for expressing the incomparable excellency of heauenly blisse, some Deuines do vse a consideration of the three different places, wherunto man by his creation is ordained, albeit in all pointes it be not necessary to hould the same iust proportion. The first of which places, is our mothers wombe; the second this present world, the third is *Caelum Empyreum*, which is the place of blisse in the life to come. Now in these three places (say the learned) we must hould some like proportion (by all reason) between the third and second place, as we see sensibly to be obserued between the second and first. So that, in what proportion the second doth differ from the first: in like measure must the third be different from the second, or rather much more; for that eternall and heauenly things do exceed all comparison of transitory things among themselues. By this proportion then, we must say (for examples sake) that as far as the whole world doth passe the wombe of one priuate woman: so much in all beauty, delightes, and Maiesty, doth the place of heauenly blisse passe all this whole world, with the orna-

ornaments therof. And as much as a man liuing in the world, doth exceed a child in his mothers belly, for strength of body, beauty, wit, vnderstanding, learning and knowledg: so much and far more, doth a Saint in heauen passe all men of this world, in all these excellencies, and infinite more besides. And looke how great horroure a man of perfect age would conceaue, to returne into his mothers wombe againe: so much & far greater would a glorified soule haue, to come backe from that eternall blisse, into this vale of misery. The nine moneths also of life in the mothers wombe, are not so little in respect of any mans age in the world, as is the longest life vpon earth, in respect of euerlasting life in heauen. Nor the blindenesse, ignorance, and other miseries of the child in his mothers wombe, are any way to be compared to the cecity, darknes, folly, and other calamities of this life; in respect of the cleare light, most excellent knowledge, diuine vnderstanding, and other singular prerogatiues of the Saintes in heauen. So that by all these reasons laid together, there may a generall coniecture be framed of the most infinite and incomprehensible excellency of this reward, wherof we treat.

*The second Part of this Chapter. Of the two
Partes of felicity in Heauen: to wit, of the
soule, and of the body. And first
of the body.*

12. **B**V T now to consider the same thing somewhat more in particular, it is to be noted, that this reward or glory of heauen, shall comprehend in it selfe two partes or members, the one called *essentiall*, belonging to the soule: the other termed *accidental*, belonging to the body. The essentiall part consisteth in the vision or sight of God, as before you haue heard, and afterward shalbe shewed againe. The accidental consisteth in the change and glorification of our flesh after the generall resurrection, wherby this corruptible body of ours shall put on incorruption (as *S. Paul* saith) and of mortall, become immortal. All this flesh (I say) of ours, that now is so cumbersome and aggrieueth the mind; that now is inuested with so many inconueniences; subiect to so many mutations; vexed with so many diseases; defiled with so many corruptions; replenished with so infinite miseries and calamities, shall then be made glorious and most perfect, to endure for euer, without change or mutation, and to raigne with our soule euerlastingly. And for this purpose (as *Deuines* do proue) the same shalbe

2. Cor. 15

1. Cor. 15

Ephes. 4.

See S.

Thom. 3.

part. 7 82.

suppl.

shalbe endued with certaine excellent qualities and giftes from God, which *S. Anselme* (whome in this matter I will follow) doth reckon to be seauen; to wit, beauty, agility, fortitude, penetrability, health, pleasure, and perpetuity. All which excellencies, either doe want in the damned bodies, or else their contraries are found therein.

13. And first of all, concerning the priuiledge and high excellency of Beauty, how singular it shalbe in the bodies glorified, our Sauour himself in some part declareth, when he saith: *At that day shall the Iust shine as the sunne in the Kingdome of their Father* A meruailous speach, & in humane sense almost incredible, that our putrified bodies should shine & become as cleare as the sunne. Whereas on the contrary part, the bodies of the damned shalbe as black and vgly, as filth it selfe. The second prerogatiue assigned to the bodies of the iust, is agility, or velocity, wherby their flesh is deliuered from all lumpish heauinesse, wherewith it was pestered in this life, and made as light as the Angels themselues, which are spirites, & do passe from place to place with infinite swiftnesse, as also do ascend & descend of theselues, against the nature of corruptible bodies: whereas in the meane space the dāned bodies shall be bound both hand & foot, not able once to moue, as the scripture expressely noteth.

14. The third gift and quality is supernaturall strength, wherwith the glorified body shall abound (as *S. Anselme* saith) that he shall be able to moue the whole earth if he would: & contrariwise, the dāned body shall be so weak,

Beauty.

Math. 13

Agility.

Math. 22

Strength.

Ibid. cap. 2

52.

and

Penetra-
bility.

Joan. 20.

Health.

Pleasure.

Ansel. 2. 37

ubi supra.

and impotent, as he shall not be able to remove the very wormes from his owne face & eyes. The fourth quality is Penetrability, or free power of passage, whereby the glorified body shalbe enabled to pierce and penetrate any other bodies whatsoeuer, as walles, doores the earth or firmament, without any resistance, quite contrary to the nature of a corruptible body. So we see that Christes body glorified, after his resurrection, entred the house where his disciples were, the doores being shut, and pierced also the heauens at his Ascension. The fift rare quality is most absolute health, whereby the glorified body shall be deliuered from all diseases and paynes of this lyfe, and from all troubles and encombrances belonging to the same: as are eating, drinking, sleeping, and other like; and shalbe see in a most perfect and flourishing state of health and freedome, neuer decayable agayne: whereas the damned bodies in contrary manner, shall be filled and stuffed with innumerable diseases, paynes, & torments, which no tongue of man is able to expresse.

15. The sixt perfection is delight & pleasure, wherewith the glorified body about all measure shalbe replenished: all his senses together finding now their peculiar and proper objects in much more excellency, then euer they could in this world. Now (I say) euerie part, sense, member, and ioynt shalbe filled with exceeding delectation & pleasure; according as in the damned, ech part & sense

shall contrary wise be afflicted & tormented. I will alledge S. Anselme his words, for that they

they expresse vnto vs this matter most liuely. All the whole glorified body (sayth he) shalbe filled with abundance of all kind of comfort, the eyes, the eares, the nose, the mouth, the hands, the throte, the lunges, the hart, the stomacke, the backe, the bones, the marrow, and the very entralls themselves, and euery part therof, shalbe replenished with such vnspcakable sweetnes and pleasure, that truly it may be said: *That the whole man is made to drinke of the riuer of Gods diuine delights, and made drunke with the abundance of Gods house.* Contrariwise the damned body shalbe tormented in all his partes and members, euen as if you saw a man that had a burning yron thrust into his eyes, another into his mouth, another into his breast, another into his ribbes, and so through all the ioynts, parts, & members of his body: would you not thinke him miserable, and the other man happy.

Psalm. 35.

16. The seauenth and last excellency of a Perpetually glorified body, is called perpetuity or security of life, wherby it is made assured neuer to dy, or alter more from his felicity, according to the saying of holy Scripture: *The iust shall liue for euer.* And this is one of the chiefeest prerogatiues and most excellent dignities of a glorified body, wherby all care, doubt and feare is taken away, all daunger of hurt and anoyance. For if all the world should fall together vpon such a body, it could not hurt or harme it any thing at all: whereas the damned body lieth alway in dying, and is subiect to the griefe of euery blow and torment laid vpon it, and so must remaine for all eternity.

Sap. 5.

17. These

17. These seauen most excellent qualities, prerogatiues, dignities, and preheminences shall adorne and beaurify, or rather deifie (in a certaine sort) the bodies of the iust in the life to come. And albeit this vniuerfall happinesse be but accidentall (as I haue said) & nothing indeed to the essentiall felicity of the Queene and Mistresse her selfe, that is our soule: yet is it a matter of no small importance, as you see, but such, as if any body in this life had but one iote of the least part thereof, we should esteeme it most happy. And to obtaine so much in this world, many men would aduenture farre: whereas to get them all together in the life to come, no man almost will moue his finger.

The second part of felicity, called essentiall, pertayning to the soule.

Aug. lib. de
Tim. c. 23

Ioa. 17.

1. Cor. 15.

18. But now to leaue this, and come to the most excellent and essentiall point of this felicity, that is, to the part which pertaineth to the soule: it is to be vnderstood, that albeit there be many things that do concur in this felicity, for the accomplishment and perfection of full happinesse: yet the fountaine of all is but one only thing, called by Deuines *Visto Dei beatifica*: The sight or vision of God that maketh vs happy. *Hæc sola est summum bonum nostrum*, saith S. Augustine: This only sight of God is our entire happinesse. Which Christ also affirmeth, when he saith to his Father: *This is life euerlasting, that men know thee true God, and Iesus-Christ whome thou hast sent.* S. Paul also putteth our felicity, in seeing God face to face: and S. Iohn, in seeing God, as he is. And the reason of all this is, for that all the pleasures delights & contentations of this world, wherein mortall

men

men do solace themselues, being nothing els but little peeces and crumes of Gods incom- How the prehensible felicitie: the same are contained vision of much more perfectly and excellently in God God shall himselfe (from whome they are deriue d) then make me they are in their owne natures, imparted vnto happy: man, as also all the perfections of Gods creatures are more fully in him, then in themselues. Wherof it followeth, that whosoever is admitted to the vision, and presence of almighty God, the Creator and fountaine of all delightes, he shall there finde all the goodnesse and perfection of worldly things compact, and vnited together, and presented vnto him at once. So that whatsoever may delight either body or soule, there he shall enioy it, wholly knit vp together (as it were) in one bundle, and with the presence therof, shalbe rauished in all partes both of mind and body, in such sort, as he shall not be able to imagine, thinke, or wish for any ioy whatsoever, but there he shall finde the same in his full perfection. There he shall find all knowledge, all wisdom, all beaurty, all riches, all nobility, all pleasure, and whatsoever besides may deserue either loue or admiration, or worketh any pleasure or contentation vnto man.

19. All the powers of our mind shalbe filled with this sight, presence, and fruition of God: all the senses of our body shalbe satisfied and passingly contented with the same. God shalbe the vniuersall felicity of all his Saints, contayning in himselfe alone all particular felicities, without end, number, or measure. He shall be a glasse to our eyes, musicke

God to
the saued
shalbe all
in all.

to our eares, hony to our mouthes, most sweet and pleasant balme to our smel. He shall be light to our vnderstanding, contentation to our will, continuation of eternity to our memory. In him shall we enioy all the variety of thinges that delight vs heere: all the beauty of creatures that allure vs heere: all the pleasures and ioyes that content vs heere. In this vision of God (saith one Doctor) we shall know, we shall loue, we shall reioyce, we shall praise. We shall know the very secrets and iudgements of God, which are *a depth without bottome*: as also, the causes, natures, beginnings, offsprings, and ends of all creatures. We shall loue incomparably, both God (for the infinite causes of loue that we see in him) and our brethren and companions, as much as our selues, for that we shall see them as much loued of God as our selues, and for the same cause for which we are loued: wherof ensueth, that our ioy shall be without measure, both for that we shall haue a particular ioy for euery thing we loue in God, which are infinite, & also for that we shall reioyce at the felicity of euery one of our brethren as much as at our owne: and by that meanes, we shall haue so many distinct felicities, as we shall haue distinct companions in our felicity; which being without number, it is no meruaile though Christ sayd: *Goe into the ioy of thy Lord*, and not, *let thy Lords ioy enter into thee*: for that no one hart created can receaue the fulnes and greatness of this ioy. And hereof finally it doth ensue, that we shall praise God without end or wearines, with all our hart, with all our strength,

Hugo. l. 4
de anima
cap. 15.

Psaln. 53

The great
nes of ioy
in heauē.

Math. 25

strength, with all our powers, with all our partes, according as the Scripture sayth, *Happy are they that line in thy house (O Lord) for they shall praise thee eternally without end.* Hitherto this learned Doctor.

20. Of this most blessed vision, sight, possession, and fruition of almighty God, whereunto in Heauē the elect are admitted, the learned Father *S. Augustine* writeth thus. Our Saviour in the Gospell sayd vnto his Disciples; *Happy are the cleane of heart, for they shall see God.* By which words we are let to vnderstand, that there is a sight and vision of God, which is sufficient of it selfe to beatify men, and make them happy. A vision which neyther eye hath scene in this world, or eare hath heard, nor hart conceaued. A vision (deare brethren) that passeth all the beauty of earthly thinges, of gould, of siluer, of woodes, of fields, of sea, of ayre, of sunne, of moone, of starres, of Angels: for that all these thinges haue their beauty from thence. *We shall see him face to face (saith his Apostle) & we shall know him, as we are known.* That is, we shall know the power of the Father, we shall know the wysedome of the sonne, we shall know the goodnes of the Holy Ghost, we shall know the indiuisible nature of the most blessed Trinity. And this very seeing of the face of God, is the ioy of Angels, and of all other Saintes and celestially spirits in Heauē. This is the reward of lyfe euerlasting, this is the glory of all blessed Cherubims, their euerlasting pleasure, their crowne of honour, their game & goale of felicity, their rich rest, their beautifull quietnes, their inward & out-

The
speech of
S. Augu-
stine tou-
ching the
vision of
God.

Tract. 4.
in ep. 108.
& cap. 36.
foliisq.

Math. 5.
1. Cor. 3.

1. Cor. 13.

- ward consolation ; their diuine paradise ; their
 heauenly Ierusalem ; their happines of life ; their
 fulnes of blisse ; their eternall triumph ; their
 precious peace of God, which passeth all *understan-*
ding. This sight of God is the full beatitude,
 the total glorification of man & Angels : to see
 & behold him that made heauen & earth, that
 made thee, that redeemed thee, that glorified
 thee. For in seeing him, thou shalt know him ;
 in knowing him, thou shalt loue him ; in louing
 him, thou shalt possesse him, in possessing him,
 thou shalt prayse him ; and in praying him
 thou shalt spend thy whole eternity. For he is
 the inheritance of his people ; he is the pos-
 session of their felicity ; he is the reward of
 their expectation . *I will be thy great reward* saith
 he to Abraham . O Lord, thou art great , and
 therefore no meruayle, if thou be a great re-
 ward. The sight of thee therefore is all our hye
 all our reward , all our ioy and felicity that we
 expect : seeing thou hast sayd : *That this is hye*
eueralsting to see and know thee our true God, and Ie-
sus-Christ whome thou hast sent . Thus vttered S.
Augustine his feeling in these assayres.

The third Part of this Chapter . Of Circum-
stances increasng the ioyes of Heauen.

31. **A**ND now hauing thus declared the
 two generall parts of heauenly feli-
 city , the one appertayning to our
 soule, the other to our body : it is not hard to
 esteeme , what excelsse of ioy both of them
 ioye

ioyned together , shall worke vnto vs , and in vs , at the most happy day of our glorification . Which the foresayd holy *Saint Augustine* conceaued and expressed in these most zealous and affectuous wordes : O ioy aboue all ioyes , passing all ioyes , and without which there is no ioy : when shall I enter into thee , when shall I enioy thee , to see my God that dwelleth in thee ? O euerlasting Kingdome , O Kingdome of all eternity , O light without end , O peace of God that passeth all understanding , wherein the soules of *Saintes* doe rest with thee (O Lord) and euerlasting ioy is vpon their heades , and they do possesse ioy and exultation , and all paine and sorrow is fled from them . O how glorious a Kingdome is thine (O Lord) wherein all *Saintes* do raigne with thee , adorned with light , as with precious apparell , and haue crownes of precious stones vpon their heades ? O Kingdome of euerlasting blisse , where thou art present (O Lord) the hope of all *Saintes* , and the diademe of their euerlasting glory , replenishing them with ioy on euery side by thy blessed sight . O Lord in this Kingdome of thine , there is infinite ioy , and mirth without sadnesse , health without sorrow , life without labour , light without darknesse , felicity without abatement , all good without euill . Heere youth flourisheth that neuer waxeth old , life that knoweth no end , beauty that neuer faderh , loue that neuer coolerh , health that neuer diminisheth ioy that neuer ceaseth . Heere sorrow is neuer felt , complaint is neuer heard , matter of sadnesse is neuer scene , nor euill successors euer feared . For that they professe

S. Augustine apprehensio of the ioyes of heauen .

August.

Sol. inime

cap. 35 .

Phil. 4 .

Isa. 51 .

Isa. 35 .

Psal. 103 .

Psal. 20 .

professe thee (O Lord) which art the perfection and culme of their felicity. Hitherto blessed *S. Augustine*.

22. And now deare Christian brother, if we that liue in these dayes, and do read these things, would enter indeed into these considerations, as this holy man and other his like did, no doubt, but we should be more inflamed with the loue of this heavenly felicity, prepared for vs, then we are; & consequently, should striue more to gaine it, then (alas) we doe. And to the end thou maist conceaue some more feeling in the matter, consider but a little with me, what a ioyfull day will that be at thy house, when hauing lined in the feare of God, & achieved in his seruice the end of thy peregrination; thou shalt come (by the meanes of death) to passe from misery and labour, to life of immortality; and in that passage (when other men beginne to feare) thou shalt lift vp thy head in hope, according to thy Sauiours promise: For that the time of thy saluation commeth on: tell me (I say) what a day of ioy shall that be vnto thee, when thy soule stepping forth of prison, and conducted by the Angels to the tabernacle of heauen, shalbe receaued there with the honorable companies and troupes of that place? with all those Hierarchies of blessed spirits that are mentioned in Scripture: as Principalities, Powers, Vertues, Dominations, Thrones, Angels, Archangels, Cherubims, and Seraphims; with the holy Apostles and Disciples of Christ; with Patriarches, Prophets, Martyrs, Virgins, Innocents, Confessors, holy Bishops, Priests, and other Saintes of God? All which as they

1.
Of the
ioyfull
mutation
at a iust
mans
death.

Luc. 21.

Ephes. 1.

Colos. 1.

2. The. 1.

Isa. 6.

Luc. 15.

they did reioice at thy conuersion from sinne:
 so shall they triumph now at thy coronation
 and glorification. What ioy and iubilcy will
 thy soule receaue at that day (deare brother)
 when she shalbe presented by her good An-
 gel, in the presence of all these Princely Sta-
 tes, before the Seate and Maiesty of the ble-
 sed Trinity, with recitall and declaration of
 all thy good workes done, and trauellis su-
 stained for the loue and seruice of almighty
 God: when (I say) those blessed spirits shall
 lay downe in that honourable Consistory, all
 thy vertuous actes, with their particularities;
 all thy almes-deedes, all thy prayers, all thy
 fastinges, all thy innocency of life, all thy pa-
 tience in bearing iniuries; all thy constancy in
 aduersities, all thy temperance in meates and
 drinckes, all the vertues of thy whole life, when
 all (I say) shall be recounted there, all com-
 mended, all rewarded, shalt thou not see now
 the value and profit of vertuous liuing? shalt
 thou not confesse now from the bottome of
 thy hart, that gainefull and honourable is the
 seruice of God? shalt thou not now be most
 ioyful, and blesse the houre ten thousand ti-
 mes, wherein first thou resoluedst thy selfe to
 leaue the slavery of this miserable world, to
 serue only so bountifull a Lord? shalt thou
 not think thy selfe now beholden most dee-
 ply to him, or her, that perswaded thee first to
 make this resolution? Yes verily.

23. But yet more then this, when thou shalt
 27
 shalt looke about thee and consider into what
 a port and hauen of security thou art arri-
 ued, and shalt cast backe thine eyes vpon the
 of securi-
 ty.

daungers which thou hast passed, and wherein other men are yet in hazard : thy cause of ioy shall greatly be increased. For thou shalt see evidently now, how infinite tymes thou wert in perill to perish in that iourney, if God had not held his speciall hād ouer thee. Thou shalt now see the daungers wherein other men are: the death and damnation whereinto many of thy friendes and acquaintance haue fallen; the eternall paynes of hell incurred by sundry that vsed to laugh and be merry with thee in the world. All which shall augment the vn-speakable felicity of this thy so fortunate a lot. And now for thy selfe, thou maist be secure, thou art out of all daunger for euer and euer.

There is no more need now of feare, of watch, of labour, or of care. Thou mayest now lay down all armour, as the children of Israel did, *Iosu. 21.* when they came into the land of *Promisse*; for *Genes. 3.* there is no more enemy to assaile thee; there is no more wily serpent to beguile thee: all is *Sap. 17.* peace, all is rest, all is ioy, all is security. Good *Saint Paul* hath no more need now to fast, to watch or to punnish his body. Good old *S. Hierome* may now cease to afflict himselfe both night and day for the conquering of his spirituall enemy. Thy only exercise must be now to reioyce and triumphe, and to sing *Alleluia* to the *Lambe*, which hath brought thee to this felicity, and wil continue thee therein for euerlasting eternity.

Hier. epist

22. ad

Eustoc.

Apo. 18.

34. O deare Christian and most louing brother, what excessiue ioy and comfort will it be at that day, to see that holy *Lambe* sitting in Maiesty vpon his seate of State: If the three
wise-

wise-men of the East came so farre of, and so reioyced to see him lying in a manger: what what will it be to see him now triumphing in his glory? If *S. Iohn Baptist* did leape at his approaching towards him in his mothers wombe, what shall his presence doe in this his royall & eternall Kingdome? It passeth all other ioy and glory that Saints haue in Heauen (sayth blessed *S. Augustine*) to be admitted to the inestimable sight of Christ his face, and to receaue the beames of glory from the splendour of his Maiesty. And if we were to suffer torments euery day, yea, to tolerate the very paynes of hell for a tyme, therby to gayne the sight of Christ in heauen, and to be ioyned in glory to the number of his Saintes: it were nothing in respect of the worthynes of the reward. O that we made such accompt of this matter, as this holy and learned man did: we would not lye as we doe, nor loose the same for such vayne tryfles, as most men in the world doe looke it daily.

3.
The seeing
of Christ
is glorifi-
ed flesh.
Matth. 2.
Luc. 1.
Serm 37:
de Sanctis

25. But to goe forward yet somewhat further in this consideration. Imagine (deare brother) besides all this, that hitherto hath byn sayd, what a ioy it shall be vnto thy soule at that day, to meete with all her godly friends in the Kingdome of heauen; with father, with mother, with brethren, with sisters; with wyfe, with husband, with mayster, with schollers, with neyghbours, with familiars, with kinred, with acquaintāce: the welcomes, the mirth, the sweet imbracements that shall be there: the inestimable ioy wherof the hoily ancient Martyr and most blessed Father & Doctor *S. Cyprian* expresth in these words. *Vt be*

Meeting
with our
friends in
heauen.

is there in peregrination abroad (saith he) that re-
S. Cypr. joyceth not exceedingly at the very thought of his re-
 de mortal. turne to his friendes and Countrey? O deare brethren,
 in fine. heauen is our Countrey, & the inhabitants of that place
 are our friends and kinsfolks; Why make we no more
 hast to salute and embrace them? In heauen an infi-
 nite multitude of our parents, brethren, children, and
 acquaintance do expect vs. What a joy will it be,
 both to them and vs, to meete and embrace, and solace
 our selues together? how inestimable will the delight
 of those heauenly Kingdomes be, and how extreme
 the felicity, where eternity of life shall be void of all
 feare of death? Thus far **S. Cyprian**; adding fur-
 ther a most vehement exhortation, that we
 should make hast to the attaining of this
 meeting.

26. This then shalbe a most high and in-
 comprehensible joy. But yet further, adde to
 this, the most triumphant exultation that daily
 shalbe in that place at the fresh ariual of
 new brethren and sisters, comming thither
 from time to time, with the spoiles of their
 enemies, conquered and vanquished in this
 world: O what a comfortable sight will it be,
 to see those seate of Angels fallen, filled vp a-
 gaine with men and women of flesh, from
 day to day? to see the crownes of glory set
 vpon their heades; and that in all variety, ac-
 cording to the infinite variety of their com-
 bates and conquestes. One for martyrdom
 or confession against the persecutor; another
 for virginity or chastity against the flesh, ano-
 ther for pouerty or humility against the
 world, another for many conquestes togea-
 ther against the diuel? There the glorious
 quier

3.
 The daily
 ariual of
 new bre-
 thren to
 Heauen.

2. *Tir.* 4.

Apoc. 2. 3.

4.

quier of Apostles (saith the forsaide holy S. Cy-
 prian) there the number of reioicing Prophets; *Lib. de*
 there the innumerable multitude of holy *mortalis;*
 Martyrs shall receaue the crownes of their
 deathes and sufferinges. There triumphing
 virgins, which haue ouercome concupiscence
 with the strength of continency: there the
 good Almnners which haue liberally fedde the
 poore, and according to our Lords comman-
 dement, haue made ouer their earthly riches
 to the store-house of heauen, shall receaue
 their due and peculiar reward. So he. O now
 shall vertue shew herselfe at this day? How
 shall good deedes content their doers? And
 among all other ioyes and contentations, this
 shall not be the least, to see the poore soules
 that come thither at a iumpe, either from the
 paines and miseries of this life, or from the
 torments of the purging fire, how they shall
 be rauished, remaine astonished, and, as it
 were, besides themselves, at the suddaine mu-
 tation, and excessiue honour done vnto
 them.

17. If a poore afflicted man, that were
 out of his way, wandering alone in a deepe,
 myry, and durty lane, in the middst of a darke
 and tempestuous night, far from company, A simili-
 destitute of money, beaten with raine, terr- tude ex-
 fied with thunder, stiffe with cold, wearied out pressing;
 with labour, almost famished with hunger & the sud-
 thirst, and neere brought to despair with daine ioy
 multitude of miseries, should vpon the sud- after their
 daine, in the twinkling of an eye, be taken departur.
 out of that affliction, and be placed in a good-
 ly large and rich pallace, furnished with all
 kind

kind of cleare lights, comfortable fire, sweet
sauours, dainty meates, soft beddes, pleasant
musicke, delicate apparel, and honourable
company: all prepared for him alone, and all
attending his comming, to receaue and im-
brace him, to serue and honour him, and to
annoint and crowne him a King for euer:
What would this poore man doe trow you?
how would he looke? What could he say? Su-
rely I thinke he would be able to say little, but
rather, breaking forth into teares, would for
ioy remaine mute and dumme, his hart being
not able to containe the suddaine and excee-
ding greatnesse of so inestimable comfort.

28. Well then (deare brother) so shall it
be, and much more with these twise happy
soules, that come to heauen from the troubles
of this life. For neuer was there coole shad-
dow so pleasant in a hoat burning sunny day,
nor the wellspring to the poore trauailer in his
greatest thirst of the sommer, nor the repose
of an easy bed to the wearied seruant after
his labour at night: as shalbe this rest of hea-
uen, to an afflicted soule which commeth thi-
ther. O that we could conceaue this; that we
could imprint this in our hartes; that we had a
feeling of this that I say: would we follow va-
nities as we doe? would we neglect this mat-
ter as we do? No doubt, but that our coldnes
in purchasing these ioyes, doth proceed of the
small opinion we do conceaue of them. For
if we made such accompt and estimate of this
Iewell of heauenly blisse, as other merchants
before vs (more skillfull and wiser then our
selues) haue done: we would bid for it, as they

The value
of heauē
and the
account
that old
Saints
made
thereof.

did

did, or at leastwise would not let it passe so negligently, which they sought after so carefully. *Heb. 12.*

S. Paul sayth of our Sauour : *Proposito sibi gaudio sustinuit Crucem* ; He laying before his eyes, the ioyes of heauen, sustayned the Crosse. A great estimation of the matter, which he would buy at so deare a rate. But what counsaile giueth he to other men about the same ? Surely none other : But to go, and sell all they haue, to purchase this treasure. *S. Paul* of himselfe, what sayth he ?

Math. 13

Philip. 3.

*Hierem. in
catal.*

Verily, that he esteemed all the world as dung, in respect of the purchasing of this Iewel. *S. Pauls* scholar *Ignatius*, what biddeh he ? Heare his owne wordes. Fire, gallowses, beastes, breaking of my bones, quartering of my members, crushing of my body, all the torments of the diuel together, let the come vpo me, so I may enioy this treasure of heauen. *S. Augustine* that learned Father, what offereth he ? You haue now heard, that he would be content to suffer torments euery day, yea the very torments of hel it selfe, to gayne this ioy. Good Lord, how farre did these holy Saints differ from vs ? how contrary were their iudgments to ours in these affayres ? who will now meruaile at the wisdom of the world iudged folly by God, and at the wisdom of God iudged folly by the world ? *O children of men* (sayth the Prophet) *why do yee loue vanity, and seeke after a lye ?* Why do you imbrace straw, and contemne Gould ? straw (I say) and most vile chaffe, and such as finally will set your owne houses on fyre, and and be your ruine and eternall perdition ?

*Serm. 31.
de Sanctis
cap. 37.*

1. Cor. 1.

2. & 3.

Psalms. 4.

*The fourth Part of this Chapter . VVhereunto
a Christian is borne by Baptisme . VVith
a Conclusion of this first Part contay-
ning Motiues to Resolution .*

29. **B** V T now to draw towards an end in
this matter (though there be no end
in the thing it selfe :) let the carefull
Christian consider whereunto he is borne, and
whereof he standeth in possibility , if he will .
Gal. 3. & He is borne heyre apparent to the Kingdome
4. of heauen : A Kingdome without end, a King-
Ephes. 1. dome voyd of limitation, a Kingdome of eter-
& 5. nall blisse , the Kingdome of almighty God
Colos. 3. himselfe : he is borne to be ioint-heyre with
Tit. 3. Iesus-Christ the Sonne of God ; to raygne with
Rom. 8. him ; to triumph with him ; to sit in Iudgemēt
Iacob. 2. of Maiesty with him ; to iudge the very Angels
Heb. 1. 9. of heauen with him. What more glory can be
1. Pet. 1. 3 imagined, except it were to be God himselfe.
2. Pet. 3. All the ioyes , all the riches , all the glory that
Apo. 1. heauen containeth , shall be powred forth to
Matth. 19 make him happy. And to make this honour &
Luc. 22. triumph yet more : the glorious Lambe that
1. Cor. 6. sitteth vpon the throne of Maiesty , with his
Apo. 1. & eyes like fire , his feete like burning copper, &
4. his face more shining then the precious dia-
Luc. 12. mant, from whose seate there proceedeth thun-
der and lightening without end, and at whose
feete the foure and twenty Elders lay downe
their

their crownes : This lambe (I say) this glorious God and man , shall rise, and honour him with his owne seruice . Who then would not esteeme of this royall inheritace ? Who would would not make greater accompt therof, then we doe: especially seeing the gayning & wynn-
 ing of the same is now (by the benefit of our redemption and grace purchased vnto vs ther-
 in) brought to be in our owne hands ? accor-
 ding to the expresse wordes of our Sauour ,
 saying: *The Kingdome of Heauen doth suffer violence* *Matth. 11.*
and men doe lay hand-fast vpon it, by force. That is
 to say , by the force of Gods couenant made
 with Christians , that they liuing vertuously ,
 shall obtayne the same : whatsoeuer Christian
 doth performe this vertuous lyfe , taketh hea-
 uen (as it were) by force, and by violence . *Serm. 17.*
The matter is put in the power of the doer (sayth S.
Augustine) for that the Kingdome of heauen suffe-
reth violence. This thing (O man) that is, the king-
dome of Heauen , requireth no other price but thy
selfe : It is so much worth , as thou art worth : give
thy selfe , and thou shalt haue it. By which he signi-
 fieth , that euery man , how poore or needy
 soeuer he be in this world, may gayne this in-
 heritance to himselfe : may make himselfe a
 Prince , a King, an Emperour, if he will : euen
 the meanest and miserable man (I say) vpon
 earth . O most wonderfull bounty and libera-
 lity of our Sauour ! O Princely hart & vn-
 speakeable mercy ! O incredible prodigality (in a
 certayne manner so to say) of treasures so in-
 estimable, as are the most infinite and endlesse
 riches of heauen .

30. Tell me now (gentle Reader and most
 louing

louing and deare brother) why wilt thou not
 The buy- accompt of this offer of thy Sauour? Why wilt
 ing of thou not accompt of this his Kingdome? why
 heauen. wilt thou not buy this endles glory of him, for
 so litle a labour as he requireth for it? heare how
 earnestly he perswadeth thee to bargayne with
 him : *Suades tibi emere à me* (sayth Christ) *aurum*
ignitum, probatum, ut locuples fias. I doe giue thee
 counsayle, to buy of me pure and tryed gould,
 to the end thou mayest be rich. Why wilt thou
 not follow this counsayle, especially of a mer-
 chant that meaneth not to deceaue thee? No-
 thing can grieue this thy Sauour more, then
 that men will seeke with such paynes, to buy
 straw & chaffe in Egypt, whereas he would sell
 vnto them fine gold at a lower price at home :
 and that they will needs purchase puddle wa-
 ter, with more labour and cost, then he would
 require for ten tymes so much pure liquour,
 out of the very fountayne of life it selfe. There
 is not the wickedest man that liueth in the
 world, but taketh more trauayle in gayning
 hell (as after more largely shall be declared)
 then doth the most paynesfull seruant of God
 in purchasing of heauen and eternall blisse. O
 folly ! O madnes !

31. Follow not then (O thou carefull Chri-
 stian) this fantastickall frenzy of earthly wyse-
 dome, make not thy selfe partaker of their er-
 rour. For the day will come, when thou shalt
 see them do heauy penance for their folly,
 at what time thy hart shall be right ioyfull that
 thou hadst neuer any part or portion among
 them. Let them go now and bestow their time
 in transitory vanities, in sinnefull pleasures
 and

The folly
 of seeking
 worldly
 vanities.

and delights of this world, let them build now their pleasant pallaces; let them purchase dignities, scrape pcees and patches of earth and ground together: let them hunt after honours and frame castles in the ayre; the tyme will come ere long (if thou belieue Christ himself) wherein thou shalt haue small cause to enuye their felicity. If they doe imagine, and talke basely now of the glory and riches of God, & of his Saints in heauen, not esteeming them indeed, in respect of their owne, or contemning them rather, for that carnall pleasures are not reckoned therein: doe thou make little accompt of their wordes; for that, *The sensuall man understandeth not the things which are of God.* If horses were promised by their maysters a good feast and banquet, most euident it is, that they could imagine nothing els, but prouander and water to be their best cheere, for that they haue no knowledge of daintier dishes: so fareth it with these men who being accustomed only to the pudle of fleshly pleasures, can mouit with their minds to no higher thing the brutish sensuality. But I haue shewed to thee before (gentle Reader) some wayes, and considerations, to conceaue greater matters: albeyt as I haue aduertised thee often, we must confesse still, with S. Paul: *That no humane hart can conceaue the least part thereof.* For which cause also, it is not vnlike that S. Paul himself was forbiddē to vtter the things which he had seene & heard, in his most wonderfull miraculous assumption vnto the third heauen.

31. Wherefore to conclude at length this whole Chapter: thou hast to consider, my

Luc. 6.

Luc. 12.

Matth. 26

1. Cor. 2.

Ep. Iud.

A similitude.

1. Cor. 3.

2. Cor. 12

deare & louing brother, that this great Gamie
and Goale of heauenly blisse, which hitherto
I haue endeauoured to describe vnto thee, is
set vp only for them that will runne vnto it, as
S. Paul well noteth, and no man is crowned in
this glory, *But such only as well fight for it*, accor-
ding as the same Apottle doth teach and for-
warne vs: *It is not euery one that sayth to Christ,*
Lord, Lord, shall enter into the Kingdome of hea-
uen: But they only which shall do the will of Christs
eternall Father that is in heauen. Albeit this King-
dome of Christ be set out to all men, yet eue-
ry man shall not arriue to raigne with Christ,
but such only as shall be content to suffer
with Christ. Though the Kingdome of heauen
be subiect to violence (as hath bene said:) yet
no man can enter there by force, but he only
whose good deedes shall follow him to make
open the gates: that is, *Except he enter (as the*
Prophet saith) without spot, and haue brought In-
justice. My meaning then is, that as I haue shewed
the exceeding greatnes and worthines of this
treasure (gentle reader) so thou being a Chri-
stia shouldst also cōceane the right way of gai-
ning the same, which is no other by the testi-
mony of Christ himselfe, but only by holy &
vertuous lyfe, in keeping his commaunde-
ments. Thou art therefore to sit down & con-
sider (according to thy Sauours counsayle)
what thou wilt doe and determine heerin;
whether thou haue so much spirituall money,
as is sufficient to build this tower, & to make
this heauenly warre, or no: that is, whether
thou haue so much good will, and holy man-
hood in thee, as to bestow the paines of a ver-
tuous

trious lyfe (if it be rather to be called paynes then pleasure) required for the gayning of this eternall Kingdome. This is the question, this is the principall point, this is the very whole issue of all the matter. And hitherto hath appertayned whatſoeuer hath bene ſpoken in this Booke before, eyther of thy Creatour and Creation; or of thy particular end; or of the Maieſty, bounty, and iuſtice of thy God and Sauour: as alſo of the accompt he will demaund of thee; & of the puniſhment or rewards laid vp for the life to come. All this (I ſay) hath bin meant by me to this only end and purpoſe that thou (meaſuring the one part and the other) ſhouldeſt finally reſolue thy ſelfe what thou wouldeſt doe, and not to paſſe ouer thy tyme in careles negligence, as many are accuſtomed to doe, neuer eſpying their owne errors, vntill it be to late to amend them.

33. For the loue of God then (deare Chriſtian brother) and for the loue thou beareſt to to thy owne ſoule and eternall welfare, ſhake of this moſt dangerous ſecurity, wherein fleſh and bloud is wont to lull the careleſſe people of this world. Make ſome earneſt Reſolution, for looking to thy ſtate in the life to come. Recall to mynd oftentimes that worthy ſentence: *Hoc momentum vnde pendet aeternitas*: This lyfe is the moment, wherof dependeth all eternity of weale or wo hereafter. If it be but a moment of ſo great conſequence and importance: how is it paſſed ouer by earthly men with ſo little care, and cogitation? What reaſon may be alledged of thy ſo dangerous a negligence? What pauſe may be aſſigned of ſo extreme a folly? All

An exhortation.

A ſaying to be remembered.

the creatures of earth, heaven, and hell, euen from the very first to the last, if thou examine them, all may be arguments and motives vnto thee, to leaue this perilous course wherein thou art: All are, or may be Bookes, Lessons, and Sermons vnto thee, preaching and protesting (some by their punishment, some by their glory, some by their beauty, and all by their creation) that thou oughtest without delay, to make *Resolution* of another kind of lyfe: and that all is vanity, all is folly, all is iniquity, all is misery, besides the onely seruice of thy Lord and maker. And so with this will I make an end of this first Part, reseruing some other thing to be spoken of in the second, for removing of such impediments, as our spiritual aduersary is wont to cast against this good worke of *Resolution*, as against the first step and degree of our saluation. Our Lord God and Sauour Iesus Christ, who was content to pay his owne precious blood for the purchasing of this noble inheritance of his Kingdome vnto vs: giue vs his holy grace, to esteeme of it, as the great weight of the matter requireth, and not by negligence to loose our title and portion therein.

The end of the first Part,

THE

THE
SECOND PART
OF THIS BOOKE.

Which treateth of the lettes and impediments
that hinder Resolution : And how they
may be remoued .

THE ARGUMENT.

IN THE former Part (gentle
Reader) there haue byn layed
downe sundry reasons and con-
siderations, wherby to stirre vp
men to the firme Resolution
of seruing God ; which might be sufficient (no
doubt) to that effect (the nature of vertue being
also considered, which of herselfe draweth rea-
sonable men to the loue and admiration of her:)
were not the subtilities of our spirituall enemy
very great and dangerous in this behalfe , and
his endeaours most diligent against our purpo-
se. For so it fareth , that when he seeth by the
former reasons and demonstrations alleaged,
that the iudgement of man is conuincied in the
points which are treated , and that it can no
longer resist, or deny, but that the only true wis-
dome were (indeed) to break of from the vani-
ties and sinfull life of this world, and to betake
our selues to the most honourable , and gainfull
seruice of almighty God: then this infernall foe
being not able further to delude our iudgments
tes , or to blynd our vnderstandings , employeth

The ef-
fect of
the first
Part.

The subtilty of
the Diuel

himselfe by all meanes possible (for retaining of his prey) to stay our will from yielding consent vnto our iudgement; allraing for his dissuasion, either the difficulty of obtaining pardon, or the paines and hardnes of a vertuous life, or the losse of worldly honour and earthly commodities, or some other such like fraude or trifle, though in the eye of flesh great and weighty, whereby to let and hinder our resolution, or at leastwise to prolonge it so far forth as he may be in hope, that we shall neuer make it afterwards to our gaine or comfort.

The effect of
this second
Part.

For preventing of which malicious and most perillous endeavour of our ghostly Adversary, this second Part is adioyned, containing the chiefe and principall impediments, that vsually doe rise against Resolution, eyther out of our owne corrupt nature or infirmity, or suggested by our mortall foe. The remouall and confutation of which lettes and impedimentes shall bring no small light (I hope) vnto the studious Reader, for the true vnderstanding both of his owne estate, and of the deceiptes and illusions vsed towards him by his said enemy. Read then this Part also (deare Christian brother) with no lesse diligence the then former: for that the profit thereof shall be equall, and thy contentement perhaps farre greater, in respect of the variety of matters handled therein, and of the manifold comforts, which thy soule in perusing the same, shall receaue thereby.



OF THE
FIRST IMPEDIMENT
that is wont to let Sinners from
Resolution.

*Which is, the mistrust and diffidence in Gods
mercy, through the multitude and grie-
uousnes of their offences.*

CHAP. I.



AMONG all other grieuous & most perilous cogitations, which in this world are accustomed to offer themselves to a mind entangled and loaden with great sinnes; this vsually is the first (through the nature it selfe & crafty suggestion of our ghostly enemy) to fall into distrust and despaire of Gods mercy. Such was the cogitation of most vnhappy *Cain*, one of the first inhabitants of mankind vpon earth, who after the murder of his owne only brother, and other sinnes by him committed, burst forth into that horrible and desperate speech, so greatly offensive to his Lord and Maker: *Mine iniquity is greater, then that I may hope for pardon* Such was in like manner, the desperate conceit of wicked *Iudas*, one of the first of them

Despaire
an ordi-
uary ten-
tation to
great sin-
ners.

Genes. 4.

that were chosen to the peccoliar service of our redeemer, who seeing his conscience oppressed with manifold enormous iniquities, & most of all with the proditiō of his owne Lord and maister: tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adioyning only those words full of miserable distrust and desperation: *I haue sinned in betraying the innocent and iust blood, not asking forgiuenes, nor hoping for pardon.* By which words, and his most wretched end, he more grieuously offended and injured his most louing and mercifull Sauioir, then by all his former iniquities committed against him.

2. This then (good brother) is the first & greatest rocke, wherat a sinfull soule ouerburdened with the charge of her owne iniquities, and tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threats against sinners, doth commonly make her shipwracke. This is that most horrible depth and dungeon, wherof the holy Scripture saith: *The impious man, when he is come into the bottome and profundity of his finnes, contemneth all.* This is that remediles soare and incurable wound wherwith God himselfe charged Ierusalem when he said: *Insanabilis fractura tua:* Thy rupture is irremediable: and the Prophet Michas considering the same people, through the multitude of their wickednes, to encline now to despaire of Gods goodnes towards them, brake forth into this most pittifull complaint: *For this will I weepe and lament extremely, I will strip of my cloths, and wander naked, I will scowle like*
- The shipwrack of soules ouerloadē with sins.**
- Prou. 11.**
- Herem. 3**
- Mich. 1.**

unto Dragons and sound out my sorrow as Strythions in the desert, for that the wound and maladie of my people is desperate.

3. This is that great and maine impediment that stoppeth the conducts of Gods holy grace from flowing into the soule of a finfull man. This is the knife that cutteth in sundr all those heauenly blessed cordes, wherewith our sweet Lord and Sauour endeauoreth to draw vnto repentance the hartes of sinners, saying by his Prophet: *I will pull them vnto me with the chaines of loue, and charity.* For by this meanes euery finfull conscience commeth to answere almighty God, as did *Ierusalem*, when being admonished of her sinnes, and exhorted by his Prophet to amendment of life, she said: *Desperavi, nequaquam faciam*, I am become desperate, I will neuer thinke of any such thing. To which lamentable estate, when a finfull man is once arriued, the next step he maketh, is (for auoiding all remorse and trouble of conscience) to ingulfe himselfe into the depth of all detestable enormities, and to abandone his soule to the very sinck of all filth and abominations, according as S. Paul said of the Gentiles in like case, *That by despaire they deliuered themselues ouer to dissolute life, thereby to commit all manner of uncleanesse.*

The misery of desperation.

Oze. II.

Hierem. 2

Ephes. 4.
Rom. 1.

4. Which desperate resolution of the impious, is the thing (as I haue noted before) that wherein most of all other offences vpon earth, doth God most exasperate the ire of almighty God, depriuing his diuine Maiesty of that most excellent property, wherein he chiefly delighteth and glorieth, which is his infinite and vnspcakable mercy.

mercy. This might be declared by diuers and sundry examples of holy writ, howbeit two only shall suffice for this present. The first is of the people of Israel not long before their banishment to *Babylon*, who being threatned from God by the Prophet *Ieremy*, that manifold punishmentes were imminent ouer their heads, for their grieuous finnes committed against his Maiefty, beganne (instead of repentance) to fall to desperation, and consequently resolved to take that impious course of all dissolute life, alleaged before out of *S. Paul*. For thus they answered God exhorting them by his threats to reforme their wicked liues:

A desperate resolution.

*We are now growen desperate, and therefore we will hereafter follow our owne cogitations, and euery one fulfill the wickednes of his owne conceits. Whereat God stormed infinitely, and brake forth into this vehement interrogation: Interrogate Gentiles, quis audiuit talia horribilia? Aske and enquire of the very Gentiles, whether euer among them were heard any such horrible blasphemies. And after this, for more declaration of this intollerable iniury heerin offered to his Maiefty: he commaunded the Prophet *Ieremie* to goe forth of his owne house, and to get him to a potters shoppe, which in the village was framing his vessels vpon the wheele. Which*

Hiere. 18.

A merciful example of Gods clemency

Ieremie hauing done, he saw before his face a pot crushed and broken by the potter all in peeces vpon the wheele; and thinking therby that the vessel had bene vterly vnprofitable, &c. to be cast away, he saw the same clay presently framed agayne by the potter, into a new vessel more excellent then before. Whereat he
mercui-

meruading, God said vnto him: Doeſt not thou thinke (Ieremie) that I can doe with the house of Iſrael, as this potter hath done with his veſſell? Or is not the house of Iſrael in my handes, as the clay is in the handes of this craſtesman? I will denounce vpon the ſuddaine againſt a Nation and Kingdome, that I will roote it vp and deſtroy it, and if that Nation or Kingdome doe repent from their wickednes, I alſo will repent me of the puniſhment which I intended to lay vpon them. And then he proceededh forward, declaring vnto Ieremie the exceeding griefe and indignation which he conceaueth, that any ſinner whatſoeuer, ſhould deſpaire of mercy and pardon at his hands

5. The ſecond example is of the ſame people of Iſrael during the time of their baniſhment in Babilon, at what time being afflicted with many miſeries for their ſinnes, and threatned with many more to come, for that they changed not the courſe of their former wicked conuerſation: they began to deſpaire of Gods mercy, and to ſay to the Propher Ezechiel that liued baniſhed among them, and exhorted them to amendment, vpon aſſured hope of Gods fauour towards them: Our iniquities and ſinnes doe ly grievouſly vpon vs, and we languish in them, & what hope of life then may we haue? At which cogitation and ſpeech, God being greatly moued, appeared preſently to Ezechiel, and ſaid vnto him: Tell this people, I doe liue, ſaith the Lord God of hoſtes, I wiſh not the death of the impious, but rather that he ſhould turne from his wicked wayes and liue. Why will the house of Iſrael dy in their ſinnes, rather then turne vnto me? And then he maketh a large and vehement proteſtation,

Another example of Gods wonderfull mercy.

Ezech. 33.

Iudgmēt, shall offend him, and how great punishments
& Iustice ſoeuer he ſhall denounce againſt him, yea if
to be v- he had giuen expreſſe ſentence of death and
fed in damnation vpon him: yet, *Stegeris penitentiam*
true repē- *à peccato ſuo, ſecutus que iudicium & iuſtitiam:* That
tance, is, if he repent himſelfe of his finne, and exer-
that is, ciſe iudgement and iuſtice for the time to
iudgmēt come, *All his finnes that he hath committed ſhalbe*
vpon our forgiuen hym (ſaith almighty God) *for that he hath*
ſelues, & *done iudgment and Iuſtice.*
iudice
towards
others.

6. And this now might be ſufficient (al-
beit nothing els were ſpoken) for remouing
this firſt obſtacle and impediment of true Re-
ſolution, which is the deſpaire of Gods infinite
goodnes and mercy. Neuertheles, for more
euidēt clearing and demonſtration of this
matter, and for the greater comfort of ſuch
as feele themſelues burdened with the heavy
weight of their iniquities, committed againſt
his diuine maiesty: I haue thought expedient
in this place, to declare more at large, this a-
bountant ſubiect of Gods mercy, towards all
ſuch as wil truly turne vnto him, in what time,
ſtate, condition, or age ſoeuer in this life:
which ſhall be ſhewed, and ſet downe by
theſe foure points, and Parts that do enſue.

The First Part of this Chapter, VVhat manner
of loue God beareth to man.

7. **F**IRST of all then, this endles mercy may be comprehended by the infinite and incomprehensible loue that almighty God beareth vnto man, which loue is alwayes the mother of fauour, grace, & mercy. If you demaünd of me in what sort I do proue, that the loue of God is so exceeding great to-
Fowre partes of
this Chap
ter.
wards man: I answere, as the Cosmographer is wont do doe, who by the greatnes and multitude of the streames and riuers, doth frame a coniecture of the fountaine from which they flow. The proper riuers which are deriued and do runne forth of loue, are good turnes and benefits, which seeing they are infinite, endles and inestimable, bestowed by God vpon man (as in place before hath byn declared, and the whole vniuersall frame of this world doth abundantly heere witnesse) it followeth most euidently, that the origen, fountaine, and wellspring of all these fauours, graces, and good turnes, must needs be infinite, immeasurable, and far surpassing all compasse of mans vnderstanding.

8. If you require of me the cause and reason, why almighty God should so wonderfully be affected towards man, I can directly yield you none at all, but rather meruaile thereat with holy *Iob*, why so soueraigne a Maiesty should set his hart vpon so base a subiect. Nor
with-

- withstanding, the holy Scripture seemeth to
Iob. 7. allege one principall reason of this loue, when
 it saith: *Nihil odisti eorum quæ fecisti, et parcis om-
 nibus, quia tua sunt, Domine, qui diligis animas.* That
 is, Thou (O Lord) which iouest soules, canst
Sap. 11. not hate those things, which thou hast made,
 but doest vse mercy towards all, so that they
 are thine. And the like manner of reasoning v-
 seth God himselte, when he sayth by his Pro-
 phet Ezechiel: Behould, all soules are mine: and
 hereupon he inferreth a little after: *Numquid
 voluntatis mee est mors impij?* Can I haue then
 the will to damne a wicked man, seeing that
 his soule is myne, created, and redeemed by
 cause me? as who would say, this were a case against
 why God all order and equity. And the reason of this
 loueth vs manner of speach and argument is, for that
 for that euery man naturally is inclined to loue the
 he is our things that be of his owne making. So we
 Creatour see that if a man haue an orchard wherein be
 & we are great variety of trees and plantes; yet if there
 his owne be but one of his owne peculiar grafting that
 workes. flourisheth and prospereth well, he taketh more
Ezech. 18. delight therein, then in any of the rest, for
 that it is his owne workmanship: so in like
 manner, if a man haue a Vineyard of his own
 planting and trimming. For which respect,
 the holy Prophet *Dauid* finding himselte, and
 the whole Kingdome of *Iury* in great affliction
 and calamity; thought no other means so
 forcible to draw God to compassion and com-
 miseration of their case, as to cry out to him
 in this manner: That thou which gouernest *Israel*,
Psal. 77. looke towards vs, and be attens. Thou hast brought
 forth a vineyard out of *Egypt*, thou hast purged the
 same

same from Gentiles, and hast planted it. Then, O God of all power, turne towards vs, looke vpon vs fro heauen, & visit this thy vineyard which thy owne right hand hath planted. The like mannet of persuasion vsed the holy Prophet, I say, to mooue God when he sayd: Looke vpon vs I beseech thee (O Lord) who are the worke of thyne owne hands. Isa. 45. 64.

9. But aboue all other, the blessed man Job standeth, as it were, in argument and disputation with God about this matter, saying; Haue not thy hands made me? Haue they not framed me of clay and earth? Hast not thou compassed me as theese is made of milke? Hast not thou knit my bones and sinewes together, & couered my flesh with skin? Hast not thou giuen me lyfe, and conserued my spirit with thy continuall protection? Howsoeuer thou seeme to dissemble these matters and hide them in thy hart; yet I know that thou remembrest them all, and art not vnmindfull of them. Job, 1.

The confidence of Job in that God made him.

By which wordes this holy man signified, that albeit God suffered him greatly to be tempted and afflicted in this lyfe, so farre forth, as he might seeme to haue forgottem him: yet was he well assured that his diuine Maiesty could not of his goodnes forsake or despise him, for that he was his creature, and the proper workemanthip of his owne handes. In which very name of workeman-ship, holy David tooke such great comfort, considering that the workeman cannot chuse but be louing and fauourable towards his owne worke (especially so excellent and botuifull a workeman as is almighty God, towards a worke made as man is, to his owne shape and likenes) that in all his necessities, yea euen in his greatest infirmities of flesh, he
most

The assured hope
Dauid had, in
that he was Gods
workman-
thip.

Isa. 102.

2.
The reason of
assurance
of Gods
loue, for
that he is
our Fa-
ther.

most grieuous offences committed against his
Maieſty, he conceaueth most assured hope of
mercy and pardon, vpon this consideration,
that he was his workmanship, and consequently,
well knowne to his diuine wiſedome, of how
bricke and infirme a metall he was made. For
thus at one tyme among other, he reasoneth
of this matter: *Looke how ſiure diſtant the Eaſt is
from the Weſt; ſo ſiure off hath God remooued our
iniquities from vs. Euen as a Father doth take com-
paſſion of his owne children; ſo doth our Lord take
mercy vpon vs: for that he well knoweth the mould
whercof we are made, and doth remember, that we
are nothing els but duſt.*

10. In which diſcourſe the holy Prophet
maketh mention of two things, that did aſſure
him of Gods mercy: the one, that God was
his Creatour and maker, and thereby priuy to
the frailty of his conſtitution and nature: the
other that he was his Father, whoſe property
is to haue compaſſion on his children; & this
is a ſecond reaſon, more ſtrong and forcible
perhaps then the former, why euery man may
be moſt aſſured of pardon, that hartily tur-
neth vnto almighty God; conſidering that it
hath pleaſed his diuine Maieſty, not onely to
be vnto man a Creatour (as he is to all other
things:) but alſo a Father, which is the title
of the greateſt loue and coniunction, that na-
ture hath left to things in this world. Whereof
a certayne Philoſopher ſaid well: That no mā
could conceaue the loue of a parents hart, but
he only that had a child of his own. For which
reſpect, our Sauour Ieſus to put vs in mynd
of this moſt ſeruent loue, and thereby, as it
werd

were, by one fire to enkindle another within our hartes; did vs often tymes and ordinarily to repeate this sweet name of *Father* in his speeches to his followers, and thereupon founded diuers most excellent and comfortable discourses; as at one tyme, when he dehorted them from ouer much care and worldly solicitude, he addeeth this reason: *Your Father in heauen knoweth that you haue need of these things*: As who would say, he knowing your wantes and being your Father, you shall not need to trouble your selues with great anxiety in these matters: for that a Fathers hart cannot but be prouident and carefull for his children. The lyke deduction maketh he in the same palce, to the same effect, by comparison of the birdes of the ayre and other irreasonable creatures. For which, if God doe make (sayth he) so abundant prouision, as all the whole world may witnesse that he doth: much more carefull will he be to prouide for men that are his owne children, which are more deare vnto him, then any other terrestriall thing created.

11. All which speeches and reasons of our Sauour, are deriued from the nature and property of a parent, which cannot but affect & loue his childen, especially such a Father whom Christ calleth *Celestiall*, who in this perfection of true Fatherly loue, so far exceedeth al earthly parents put togeather; as in power, clemency and goodnes, almighty God surpasseth the infirmity of his feeble creatures. Such a Father, as hath not only giuen lyfe and being vnto his children; but also (as *S. Paul* sayth) hath powered into their hartes the diuine spirit of his on-

What a
Father
God is.

Gal. 4.

Isa. 63.

ly eternal Sonne stirring them vp to most assured confidence and iuincible hope in his fatherly goodnes & protection. And vpon assurance of this hope haue aswel Sinners as Saints from the beginning fled vnto him confidently vnder this title of *Paternity*, and *Fatherhood*, and neuer were deceaued. So the Prophet *Isay* aswell in his owne name, as in the name of the sinnefull people of *Israel*, doubted not to cry: *Thou art our Father; Abraham hath not knowne vs, and Israel is ignorant of vs. Thou, O Lord, art our Father, thou art our redeemer.* And to confirme this assurance to vs, Christ sent that most sweet and comfortable embassage vnto his disciples presently vpon his resurrection; *Go and tell my brethren, that I do ascend vnto my Father, & vnto your Father; vnto my God, and vnto your God* By which two wordes of *Father* and *God*, the one of loue, and the other of power, the one of infinite good will, the other of endles ability, he tooke away all doubt of not speeding, from each man that should make recourse to this mercifull Lord and Father.

How
greatly
the respect
of a
Father
moueth
God,

Hieze. 21

12. God himselfe also after many threatnes vsed by the Prophet *Jeremy* agaynst the people of *Israel*, for their sinnes, in the end, least they should despaire, turneth about his talke, and changeth his stile, assuring them of many graces and fauours, if they would returne vnto him; telling the house of *Israel* that he had loosed her from the beginning, & had sought to draw her vnto him by threats, to the end he might take mercy vpon her: And that now he intended to build her vp agayne, to adorne her with ioy and exultation, to gather her children

dren

from all corners of the earth, to refresh them with the waters and riners of lyfe. And all this (sayth he) *Quia pater sum Israel*: For that I am become now a Father to Israel. And in the same place to wicked Ephraim (the head Citty of the rebellious Kingdome of Samaria that was to receaue mercy) he sayth: *Ephraim is become my honorable Sonne, my delicate & dearly beloued child. Therefore my bowels are moued with compassion upon him, and in abundance of mercy will I take pitty of him.* So much attributed God to this respect of being a Father vnto Israel & Ephraim, and of their being his children; that for this cause only (notwithstanding their infinite enormous finities) his bowells of endles mercy were moued with loue and compassion towards them.

Hier. 31.

13. And these are those tender mercifull bowels of mercy (a wonderful speech) which holy Zachary Father to S. Iohn Baptist protesteth to be in almighty God towards mankind that had offended him. These are those entrailes of true and tender commiseration, which were in that good old Father mentioned in the Gospell, who being not onely offended, but also abandoned by his younger sonne, yet after he saw him retorne home agayne, notwithstanding he had wasted al his thrift and substance, and had wearyed out his body with wicked lyfe: he was so farre of from disdayning to receaue him, as he came forth to meet him for ioy, adorned him with new apparell and rich Iewels, prouided a solemne banquet for him, inuited his friends to be merry with him, and shewed more exultation and triumph for his

Luc. 1.

Luc. 16.

The Fathers libe-
rall hart
to the
prodigall
sonne.

returne, then if he had neuer departed from him at all.

14. By which parable our Sauour IESVS endeauoured to set forth vnto vs, the incomprehensible mercy of his heauently Father towards sinners: In which respect he is truly called by his Apostle, *Pater misericordiarum*, the Father of mercyes. For that (as S. Bernard well noteth) this sea and Ocean of mercyes doth flow peculiarly frō the hart of a Father, which cannot be sayd so properly of the gulfe and depth of his iudgement. For which cause he is called in Scripture *The God of Iustice and reuenge*, and not the Father. And finally this blessed name of *Father in God*, doth import vnto vs by Gods owne testimony, all sweetnes, all loue, all friendship, all comfort, all fatherly prouidence, care, and protection; all certaynty of fauour, all assurance of grace, all security of mercy, pardon & remission of our sinnes, whēsoever vnfaynedly we turne vnto him. And in this point his diuine Maieſty is so forward and vehement, to giue vs assurance; that being not content to set forth his loue vnto vs by the loue of a Fathers hart; he goeth further and protesteth vnto vs, that his hart is more tender towards vs in this behalfe, then the hart of any mother can be to the only child and infant of her owne wombe. For thus he sayth to *Sion*, when for her sinnes she began to doubt least he had forsaken her: *Can the mother forget her own infant, or can she not be mercysfull to the child of her owne wombe? If she could, yet can I not forget or reiect thee: Behold, I haue written thee in the flesh of my owne hands. And this for so much as God is called*
2. Cor. 1.
Bern. serm
5. de nat.
Psal. 35.
What the name of Father doth import.
Isa. 49.

called our Father.

15. There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And this is, that he gaue the life and blood of his only begotten and eternall Sonne for purchasing & redeeming vs, when we were lost: A price so infinite and inexplicable, as (no doubt) his diuine wisdom would neuer haue giuen, but for a thing which he had loued aboue all measure; which our Sauour himselfe, that was to make the payment, doth playnely signify: and therefore also seemeth, as it were, to wonder at such a bargayne, when he sayth in the Ghospell: So dearly hath God (my Father) loued the world, that he hath giuen for it his only begotten Sonne. In which words he ascribeth this most wonderfull dealing of his Father, vnto the vehemency & exceeding abundance of loue: as doth also his dearest disciple and Apostle S. Iohn, saying: In this appeareth the great loue and charity of God towards vs, that he hath sent his only begotten Sonne into the world to purchase life for vs. In this (I say) is made euident his exceeding charity, that we not louing him, he loued vs first: and gaue his owne Sonne to be a rancome for our sinnes. Wherunto also the holy Apostle S. Paul agreeth, adiniring in like manner the excessive loue of God in these wordes: God doth meruailously commend and set forth his great loue vnto vs, in that we being yet sinners, he gaue his Sonne to the death for our redemption. And in another place framing out, as it were a measure of Gods mercy by this abundance of his loue, sayth thus: God

The third
argumēt
of Gods
loue, the
giuing
his sonne
for vs.

Iohn. 3.

1. Iohn. 4.

Christ
was giue
for loue.
Rom. 5.

Ephes. 2.

who

who is rich in mercy, through the exceeding loue which he bare vnto vs, we being dead in sinne; he reuiued vs in Christ, and raised vs vp again vnto heauen, making vs to sit downe there with him, to the end he might declare to all ages and worlds ensuing, the most abundant riches of his grace, & goodnes towards vs.

16. This was the opinion of that noble Apostle S. Paul, and of all his coequalls Apostles, Euangelists, Disciples, and Saintes, that this worke of our redemption proceeded onely from the inflamed fornace of Gods immeasurable loue. And therefore to make no other conclusion herof then that which S. Paul himselfe doth make: If God haue not spared his owne proper and only begotten Sonne, but hath giuen him vp to death for gaining vs vnto him: How can it be, that with him he hath not giuen vnto vs all other things? If when we were his enemies and thought not vpon him, he sent to seeke vs so diligently, by such a messenger, as he loued so dearly, allowing him to lay downe a price for vs which he so infinitely esteemed: what shall we thinke that he will do vnto vs now (we being made his owne by our redemption) if we returne willingly vnto him, when our reccauiuing shall cost him nothing els, but only a mercifull looke vpon vs, which is not so much from the infinite bowels of his bottomles mercy, as is one droppe of water from the most huge gulf of the mayne Ocean. And this shall suffice for this first point of Gods loue, declared vnto vs by the three most sweet and comfortable names and respects, of *Creator, Father and Redemer.*

The conclusion of
this point
made by
S. Paul.
Rom. 8.
Rom. 5.

The second Part of this Chapter. How God hath
expressed his loue towards Sinners.

17. **N**E X T after which, we are to consider in what manner God is accustomed to expresse and declare this loue of his, in his dealings and proceedings towards sinners for their conuersion and saluation. And first of all the Wiseman (having had long experience of this matter) beginneth to describe and set it forth in this sort, saying vnto God himselfe: *Thou (O Lord) doest dissemble the finnes of men, to giue vnto them time of repentance. And then when they will not vse this benefite of his forbearing, but will needes enforce him to punish and correct them, he saith further of this correction; Such as willfully doe vnto me astray (O Lord) and will not turne vnto thee, thou doest correct them sweetly by little and little, admonishing and exhorting them to leave their finnes and to believe in thee.* These two points then of exceeding clemency, by the testimony of the Wiseman are found in almighty God. First, to winke at the wicked life of men, and to expect their conuersion, with inspeakable patience and longanimity, according as the Prophet *Esay* beareth witnes, adioyning the cause thereof in these words: *Your Lord doth attend your conuersion, to the end he may take mercy on you, and thereby be exalted.* And secondly, for the same

Sap. 21.

Sap. 12.

Two rare
points of
clemency
in God.

Isa. 30.

respect when he is enforced by reason of his Iustice, to chastice them; yet doth he the same with such moderation and mildnes, as alwaies in this life he reseruerh place of pardon.

18. And now to these two we may adioyne yet a third propriety of his mercy, more admirable (perhaps) then the former; which is

*Tertul. in
Apol. c. 2.*

(as *Tertullian* excellently noteth) that he being the party offended, yet first and principally desireth reconciliation; he hauing receaued the wrong and iniury, yet doth he most busily in-

God that
is offen-
ded see-
keth at-
tonc-
mēt with
vs.

treat for amity and attonement. And whereas in all right and equity he might deny vs pardon, and in his power take reuenge of vs at his pleasure: yet doth he not only offer vs peace of his owne accord, but also sueth vnto vs by all meanes possible to accept therof, humbling (in a certaine manner) his diuine maiesty and greatnes, to our basenes and vility, as though he had need of vs; and behauing himselfe in this respect as a Prince, that were inamored of his bondsaue and abiect seruant.

19. This might be declared by many of his owne speeches and doings in holy Scripture; but one place out of the Prophet *Esay* shall serue for all, where almighty God so earnestly wooeth (as it were) the conuersion of *Ierusalem*, as no loue in the world could vtter more signes; and testimonies of a hart inflamed and set on fire with tender affection, then he doeth towards that Citty which so often and gricuously had offended him. For first after many threats powred out against her, if she did not returne; lest she might perhappes fall into despaire, he maketh this protestation

Gods
woeing
of Hieru-
salem.

In the beginning of his speech : *Indignatio non est mihi &c.* Angry I am not (O Hierusalem) but *Isa. 27.*

whatsoever I haue spoken, I haue spoken of good will and loue. Secondly, he entred into this dispute and doubt with himselfe about punishing her sinnes : *What shall I doe? Shall I tread her under my feet and put her to the fire? Or els will she stay my puissant hand, and make peace with me? Will she (I say) make attonement with me?*

After which doubt and cunctation, he resolued himselfe to change his manner of stile, & to fall a little to chide with her, and then saith:

His chiding.

Harken O yee deafe inhabitants of Ierusalem, looke about you yee blind folke that will not see: who is blind and deafe but my seruant, that will not regard or listen to the messengers which I send? O thou which hast open eares, wilt thou not heare? And then a little after, he begiueeth ro smooth and speake faire againe, saying: Ever since thou hast byn gracious and glorious in mine eyes, I haue loued thee, and for thy soule will I giue whole nations. Feare not, for that I am with thee. Wherwith she being little

Isa. 42.

Isa. 43.

or nothing moued, he turneth to a sweet manner of complaint, saying: *Thou hast enthralled me by thy sinnes, and with thine iniquities thou hast greatly afflicted me. Which being said, and she somewhat wonne therby to loue him, as it seemeth: he returneth vnto her with this most comfortable and kinde speech: I am he, which cancelleth thine iniquities for mine owne sake, and will neuer thinke any more upon thy sinnes.*

His complaint.

His kind speech.

20. All which being done, and God and shee now reconciled, and made fast friends together: his diuine Maiesty beginneth a very louing conference (as it were) and sweet ex-

His conference.

His sweet conclusion.

A consideration vpon the former treaty of God with Hierusalem.

postulation with her, saying in these words: *Call thou to memory the things that are past, and let vs iudge our selves heere together. Tel me if thou haue any thing whereby thou maist be iustified. Thy first p^{er}son was a sinner &c.* Wherat she being ashamed, and hauing nothing in the world to answer for herselfe, almighty God comforteth her, and knitteth vp the whole matter in this most kinde and amiable sort. Feare not, for I will power out my spirit vpon thee, and vpon thy seed, and my benediction shall be vpon thine offspring, thy children shall bud vp and flourish as willoes planted by the water side; Thus saith the Lord and King of Israel, the Lord of Hostes, that is thy redeemer; I am the first, and the last, and besides me there is no other God. Be mindfull of this, thou house of Iacob, I haue dissolued and dissipated thy sinnes, as a cloud is dissolued in the ayre; be mindfull of this, and haue an assured confidence. Thus farre continueth the treaty betwene God and his Citty of Ierusalem.

21. And now tell me (deare Christian) whether it be possible for any hart or tongue in the world, to conceaue or expresse more wayes or significations of most vehement good will and burning affection, then of Gods part in this treaty hath bene declared? What loue or enamoured person vpon earth, what passionate hart could wooe more earnestly, sue more diligently, sollicite more artificially, complaine more pittifully, expostulate more amiably, conferre more intrinsically, remit offences more readily, offer benefites more abundantly, conclude more sweetly, and giue more

more pregnant testimonies of vnfeyned loue,
or more assured certainty of eternall leaguē
and amity, then doth almighty God vnto this
nation, that to grieuouſly had offended him?
who will not confeſſe now with the Prophet
Dauid: That ſweet and mercifull is our Lord, & his
miſericordies aboue all the reſt of his moſt wonderfull
workes. Who will maruaile, if the ſame Prophet
made a vow, that his euerlaſting ſong ſhould
be of the mercies of this his Lord and maker.

Pſal. 144.

Pſalm. 88.

22. But yet this thing is made much more
apparaunt, by that which his diuine Maieſty did
afterwards to the ſame people in the dayes of
Jeremy the Prophet (aboue an hundred yeares
after this treaty in the time of *Eſay*) at what
time God being reſolved to deſtroy them and
their Citty, for their obduratiō in their ſinnes;
when the houre of execution drew neere, his
bowels of mercy were ſo touched with com-
miſeration towards them, as he called to *Jeſe-
my*, and commaunded him once againe to go
vp to the temple gate where all the people did
paſſe in and out, and there with a loude voyce
to crie as followeth; *Heare yee the word of God, O
all you of Iuda, that doe paſſe in and out by theſe ga-
tes: Thus ſayth the Lord of Hoſtes, the God of Iſrael:*
*yet doe you amend your wyes, and I will dwell in this
place with you &c.* And when this exhortation;
and bleſſed indeauour of almighty God could
not mooue or profit them any thing at all:
then his vnſpeakable goodnes began with
ſharpe threatens in this manner: My fury and
indignation is gathered together vpon this
Citty; and vpon the inhabitants; and vpon the
very beaſtes and cattell therof, as alſo vpon the

Gods te-
der loue
to Hieru-
ſalem
when he
was to
deſtroy it

Jerem. 7.

Hierem. 7.

fruite

Hierem. 8.

fruite and trees of this region. The carcases of this people shalbe food to the birdes of the aire, and to the beastes of the field; their enemies shall come and cast forth of their sepulchers, the bones of the Kinges and Princes of Iuda, the bones of their Priestes, Prophets and inhabitantes, and shall drie them at the sunne, and cast them out vnto the dung-hill. After all which long and dreadfull commination, he altereth his speech presently againe, and saith with a very lamentable and pittifull voyce. *And will not he that is fallen (notwithstanding all this) rise up againe? Will not he that is departed from me, returne unto me againe? O why doth my people runne from me so obstinately?*

The wonderfull proceeding of God with Hierusalem.

23. By which louing complaint, and infinite other meanes of mercy that God vsed to that people, when no amendment at all could be procured: his diuine Maiesty was enforced to call Nabuchodonosor King of Babylon before the walles of Hierusalem, to destroy it. But euen now also consider the bowels of his vnspeakable mercy. For hoping that by this terroure they might perchance be stirred vp to conuersion; he sent *Jeremy* the Prophet to them againe, with this embassage: *Tell the inhabitantes of Hierusalem, will ye not yet receaue discipline, and obey my wordes? Wherat those graceles people were so little moued, as they tooke Jeremy and cast him into prison for his message, and therby exasperated most grievously Gods further indignation against them. Notwithstanding all which, his incomprehensible clemency would not thus abandon them; but commanded holy Jeremy to*
write

Hier. 35.

write out all his threatens and promisses in a booke together, and to send the same vnto them forth of the prison, where he lay, by his seruant *Baruch*, to be read in their hearing, and so he did. Wherof when *Iochim* the King had vnderstanding, he commanded *Baruch* to be brought into his presence, and there to read the booke by the fyre side, as the Scripture noteth. And when he had heard but three or foure pages therof, he cut them out with a pen-knife, and threw the whole booke into the fyre and so consumed it. At which obstinate and impious dealing, albeit almighty God were extremely offended, yet commanded he this same booke to be indighted and written againe, in much more ample manner then before, therby (if it had bene possible) to haue stirred vp and gained that people vnto him. But when this by no meanes in the world could be brought to passe, then permitted his diuine Maiesty, the whole Citty to be destroied, according to his former threat, and that rebellious people to be led away captiue in bondage to *Babilon*. In which place and misery (notwithstanding their demerites) his infinite mercy could not forsake them, but sent his Prophet *Ezechiel*, as also *Baruch* vnto them, with extreme complaint of their obduration, and yet offering vnto them mercy and pardon, euen then, if they would repent.

The obstinacy of the Iewish nation

Ezech. 23.

24. And what more wonderfull clemency then this, can possibly be imagined deare Christian brother? May in reason any man euer now enter into doubt, or despayre of Gods

Gods mercy, how great and grievous soever the burden of his finnes be, when he considereth this proceeding of his eternall Maiesty with the people of *Israel* for so many yeares & and ages together: whome himselfe calleth notwithstanding, *Gentem Apostaticam, dura facie & indomabili corde*: an Apostaticall nation, of a thameles countenance and incorrigible disposition. Can God deuise any more effectuall and forcible meanes, to erect and animate a sinner confidently to returne vnto him, then are these? and yet (gentle Reader) for thy further comfort and encouragement in this behalfe, I will adioyne one thing more, which doth exceed and passe all reason and reach of humane imagination: And this is, that God promisseth to a sinner that saythfully wil returne vnto him, not only to forget and vterly extinguish all memory of his former iniquities, but also to make more ioy and triumph at his conuersion, and to loue and cherish him more tenderly at his return: then if he had neuer fallen or departed from his seruice.

Ezech. 2.

A wonderfull point.

Isa. 40.

What ioy there is made of a sinners conuersion.

This God himselfe signifyeth by the Prophet *Isay* when he sayth: Call vnto *Hierusalem*, speake vnto her hart (that is comfortably) for that her iniquity is forgiven: she hath receaued double at Gods hands for all her finnes committed. And more playnely in another place by the same Prophet: The light of the moone shalbe as the light of the sunne, & the light of the sunne shall be as the light of seauen dayes seauen tymes put together, when God shall bind up the wounds of his people, and heale their sores. And to this purpose doe appertain directly those most wonderfull Parables

ables of our Saviour in the Ghospel, concerning the extraordinary ioy and casting, that the carefull woman made, when she had found agayne her groat that was lost; & the good Shepheard, when he brought backe the sheep that was astray; and the mercyfull Father when he receaued home his sonne that before had abandoned him. And to the same purpose doth it also appertayne, that in the Prophet *Dauid* God gloryeth, especially in the seruice of those people, that before had not knowne him. And this shall suffice for this second point, to shew, what wonderfull meanes almighty God doth vse, in setting forth his mercy for allurement of sinners vnto repentance.

Luc. 15.

Psalm. 117.

The third Part of this Chapter. VVhat assurance of pardon God giueth to them that repent, and turne towards him.

26. **A**ND so having declared what exceeding great loue and mercy God beareth towards man, and how effectually he expresseth the same by his suying vnto sinners for their conuersion: It followeth that we should in this third place examine somewhat more in particular, what certayne assurance his diuine Maiesty giueth of vndoubted Pardon and full remission of their sinnes, to all such as vnfeinedly shall resolue themselves to make their refuge vnto him. Which thing, sheweth

beyt euery man by that which before hath bin treated, may sufficiently conceaue : Yet for the importance of the matter, it shall not be amisse in this place also to adde a word or two, for more playne and euident demonstration thereof. And this shall be done by setting downe both the wordes & deeds, that is, both the promises and performance which almighty God hath vsed and exercised in this behalfe, to all such as haue offended him whatsoeuer.

The promises of God to sinners that repent. 27. And for the first, which are his promises, most apparent it is as well by the things which before haue byn discussed, as also by the whole course, body and drift of holy Scripture, that the promises of mercy and pardon which his diuine Maiesty hath made to sinners, and whereunto by his sacred word he hath (in a certayne manner) obliged himselfe, are both manyfold, vehement, absolute, and vniuersall:

Whosoever shall depart from his wicked wayes, and turne vnto me (sayth almighty God) I will receaue him. Behold the vniuersality of all people and persons, without excluding any. And then further : *At what day soeuer an impious man shall returne vnto me from his impiety, his wickednes shall not hurt him,* saith the same Lord God of Hostes. See the vniuersality of all tymes and seasons without exception. But yet harken what God addeth besids : *Leaue of to do perversely (sayth he to the Iewes &c.) and then do you come and finde faults with me, if you can. For if your sinnes were as red as scarlet, they shall be made as white as snow &c.* Consider the vniuersality of all kind of sinnes be they neuer so grieuous, so horrible, or hainous. And finally, God talking to a soule that

hath

that hath oftentimes fallen and most inordinately offended him, he sayth thus: It is a common receaued speech, that if a woman depart from her husband, and do ioyne her selfe to another man, she may not returne to her first husband agayne, for that she is defiled, and made contaminate. And yet whereas thou hast departed from me, and hast committed fornication with many other louers, do thou returne vnto me agayne, and I will receaue thee, sayth almighty God.

18. By which wordes is expressed the fourth vniuersality, containing all states, qualities, & conditions of men; how many wayes, or how contemptuously soeuer they haue committed sinne against his diuine Maiesty. And what may be added now more vnto this? Was there euer Prince that made so large an offer vnto his subiectes? Or was there euer Father that gaue so ample and vniuersall promise of pardon vnto his children? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sortes of people, all kinds of sinnes, all times and seasons, all states and qualities of sinners are comprehended? O most miserable and infortunate man that excludeth himselfe, whome God excludeth not! What is there in this generall and vniuersall promise, wherof any man in the world should haue preterence, to make any least doubt or question? Of the meaning (perhaps) and intent of him that promisseth? O deare brother, it is only loue and charity, and consequently, cannot deceaue vs. Of the truth and surety of his promises? It is infallible, and more certayne

Three
points of
great co-
fort.

Bern. serm
de fragm.
7. miseri-
cordiarum
in fine.

tainie then heauen and earth put together.
Of the power that he hath to performe his
promisse? It is infinite, and not restrained by
any boundes or limitation. Wherof then may
we doubt? or in which of these three points
may we not conceaue most singular consolati-
on? Heare the comfortable meditation, that
blessed *S. Bernard* made vpon these three parti-
culers which we haue now mentioned. *Tria*
considero (sayth he) *in quibus tota spes mea consistit,*
charitatem vocationis, clementem promissionis, pote-
statem reditionis &c. That is, I doe consider
three thinges (saith this holy man) wherein all
my hope consisteth, and wherby it is made in-
uincible. First, the exceeding loue and charity
of him, that calleth me to him by repentance;
secondly, the infallible truth and certainty of
his promise which he maketh to me of pardon
and mercy; thirdly, the endles power and abi-
lity he hath to performe whatsoeuer he pro-
miseth. This is that triple or threefold rope &
chaine, which holy Scripture saith is hardly
broken: for that by this rope, let downe vnto
vs from heauen, which is our countrey, into
this world, that is our prison, we may ascend
and mount vp (if we will) euen vnto the sight
and possession of Gods eternall Kingdome &
heauenly glory. Thus far that Blessed Father.
But now to the second point; if we
consider how faythfully almighty God hath
put in execution those promises of his from
tyme to tyme, and how no one man vpon
earth (so many ages as the world hath conti-
nued) was euer yet frustrate of his hope, in
making his conuersion vnto his Majesty, if he
made

Eccles. 4.

How god
hath per-
formed
his pro-
mises to
sinners
that haue
repented

made it from his hart : we shall find further cause for vs to consider. For so much as it is not probable , or in reason to be imagined , that he which neuer fayled in tymes past , will breake his promise for the tyme to come ; especially seeing now in Christianity , when we haue this aduantage aboue other former tymes (as *S. Iohn* doth also note) that he , who was , and is our iudge , is become also our aduocate to pleade our cause .

1. *Iohn. 2*

30. Cast backe thine eyes then , my louing deare brother , and take a view of all ages , tymes and seasons past and gone . Begin from the first creatiō of the world , & come downeward euen vnto this day , and examine indifferently , whether in all this wide compasse of times , persons , places , and most grieuous offences committed against his diuine Maiesty , there were euer yet any one sinner vpon earth that returned vnfaynedly , and was not receaued . The sinne of our first parents , was presently forgien vnto them , vpon their first signification of grieffe , and sorrow for the same . And not only this , but our Sauour also Iesus-Christ was promised to be sent , for restoring them and their posterity to the glory and felicity , which by their fall they had lost .

Neuer
sinner re-
pentēd ,
that was
not par-
doned .

After this , vntill the time of *Abraham* , and of the people of *Israel* , as some workes of Gods iustice are recorded in holy writ , that were exorcised vpon irrepentant offendours : so are many more celebrated of his mercy . And only two or three persons in particuler are mentioned , who notwithstanding some sorrow which they seemed to haue of their of-

Genes. 32

fences, were yet reiectcd. The first wherof was the murderer *Cain*, who at the beginning denied his wickednes vnto God, and then being conuicted, despaired of remission. The second was *Esau*, whome *S. Paul* calleth a prophane fornicator, who found no place of repentance, albeit with teares he sought the same. Wherof *S. Chrysostome* giueth the reason in these wordes: For this cause *Esau* obtained not pardon, for that he did not repent as he should haue done, his teares proceeding rather of anger and temptation, then of true sorrow. So he. The third was *Iudas* in the new Testament, who made shew of sorrow and some repentance, but it was not true, but with despaire. Wherfore let vs looke vpon them that repented truly indeed.

The infinit sinnes of the Jewish people & their infinite pardons receaued from God.

The example of Manasses.

4. Reg. 12

2. Par. 33

Hier. 15

31. When the people of *Israel* came to be a distinct nation, and to be governed at Gods appointment, how grievously (trow you) did they offend dayly, and almost howerly his diuine Maiesty? And how graciously did his vn-speakable clemency remit, and pardon their manifold and innumerable sinnes and trespasses done against him? The whole Scripture (in truth) seemeth nothing els, but a perpetuall narration of Gods incredible patience & infinite mercies towards them. And if I would speake of particuler persons among them, which he receaued to his fauour after great & manifold offences committed, there would be no end of that recitall. Let *Manasses* that most impious and wicked King be an example for all, whose enormous life and most detestable actes whole pages are replenished, both in the Bookes of *Kinges* and *Chronicles*, and

and yet afterwards notwithstanding the same man falling into misery and calamity among the *Babylonians* (a fortunate schoole oftentimes for Princes, who in their prosperity are wont to contemne all admonishments) he began to be sorrowfull for his former life and actions; and to doe great pennance (as the Scripture saith) in the sight of God, for the same. Whereat his diuine and incomprehensible mercy was so much moued presently, as he receaued him to fauour, and brought him backe from his prison and fetters, to his Kingdome and imperiall throne of Maiesty againe.

12. The example also of the *Niniuites* is very notable and singuler in this behalfe: Against whome almighty God hauing decreed a sentence of death, to be executed within a certaine time, he commanded *Jonas* the Prophet to goe and denounce that sentence vnto them. But *Jonas* well knowing the nature and disposition of God towards mercy; foresaw (as afterwarde he signifieth) that if he should goe and beare that embassage vnto them, and they thereupon make change of their liues, his Maiesty would presently pardon them, and so he should be taken for a false and lying Prophet. For auoiding which inconuenience, he chose rather to flye away by sea to the City of *Tharsis*, and there to hide himselfe. But almighty God raised a tempest in that iourney, and disposed in such sort, as *Jonas* was cast in. to the sea, and there receaued and deuoured by a whale; from whose belly he was commaunded afterwarde to repaire to Ninieue, &c to do his former message, which he perfour-

The example of the Niniuites

Jon. I. 2. 3
4.

med. And the tenour of his message was, that within forty dayes that huge City of Ninive should be destroyed. Which he hauing denounced vnto them, the sequele fell out, as *lonas* before had suspected. For the Niniuites belieuing the message, and betaking themselves to repentance, God forgauē them presently, wherat *lonas* was exceedingly grieved and offended, and complained sweetly to God of his strange dealing herin, demanding why he had enforced him to come and preach destruction vnto them, knowing well before hand, that he would pardon them. But his mercifull Lord answered him fully to this point by a certaine accident that fell out, wherto *lonas* was not able to reply one word.

33. For so it chanced, that *lonas* sitting without the walles of Ninive, vnder an Iuy-bush, that in one night by Gods appointment was sprong vp to couer him from the sunne: the same Iuy by Gods ordinance perished vpon the suddaine, & was consumed by a worm, leauing the poore prophet destitute of that consolation of shadow which he receaued by it.

Consider
the
speech of
Almighty
God.
lonas 4.

Wherwith he being not a little disquieted and afflicted, God said vnto him: Thou (*lonas*) art sorrowfull and much grieved for losse of thine Iuy-tree, which notwithstanding thou didest not plant, nor make to grow, nor tookest any labour at all about it, but the same grew vp in one night, and in one night it perished againe: And shall not I then be carefull to pardon my great City of Ninive, wherein there be aboue an hundred and twenty thousand innocent people, which cannot distinguish betweene

weene their right hand and their left? This was the answer of almighty God to *Ionas*, for defence of his singular inclination to mercy, in respect that the *Ninivites* were his owne workmanship, and labours of his owne handes, as all other people also are. Of which kind of reason, and consideration, there haue bene diuers thinges said and declared before, for manifestation of Gods infinite mercy. And all this that hitherto hath byn spoken, is of thinges only done in tyme of the old Testament, before the appearance of Christ our Sauour in flesh.

In the first Part of this Chapter.

34. But now if we looke into the tyme of grace, when God incarnate came him selfe in person, to shew the riches of his endlesse mercy vnto mortall men vpon earth: We shall see more examples without comparison, of this exceeding clemency. For that now our creatour and shepheard, overcome (as it were) with extreme compassion, came downe into the vale of misery with resolution not only to offer pardon and forgiveness to all his sheep that were astray and would returne; but also to follow and seeke them out, and being found, to lay them on his owne shoulders, and so to beare them backe vnto the fold agayne, and there to giue his lyfe and bloud for their defence agaynst the wolfe. O sweet Lord, what greater loue can be imagined then this? What more pregnant signification of inflamed charity, can mans cogitation conceaue or apprehend? Is it meruayle now if he who descended vnto vs with this hart, & with these bowels of burning affection, did set open the gates

Examples of mercy in the new Testament.

Luc. 13.

Iohn. 10. & 11.

Rom. 5.

Phil. 2.

1 Tim. 2.

2 Tim. 1.

The wonderful cle-
mency of
Iesus our
Saviour.

Matth. 9.

Luc. 11.

Matth. 23.

Luc. 9.

Matth. 11.

Ioan. 7.

Matth. 11.

of all his treasures, fauours, and graces vnto vs? Is it meruayle if the holy Apostle S. Paul doe say of this tyme: *Super abundauit gratia*; that grace did ouer-abound. And yet further in another place: That Christ being very God, did in a certayne sort, impouerish and empty himselfe with the most wonderfull effusion of mercies and haucke of heauen, which at this tyme, and euer since he hath made.

35. Heerhence it proceedeth that all his delight and pleasure vpon earth, was to conuerse with sinners, & to giue them comfort, courage, and confidence in him. Which he did so manifestly in the sight of al the world as he was very scadalous & offensive therby to the *Scribes* & *Pharisees* and other principall Rulers among the Iewish nation. Heerhence also did proceed those his most meruailous speechies and strange inuitations of wicked men vnto him. As for example, at one tyme among other, when he cryed out in publique: *Come vnto me all ye that doe labour & be heavy laden & I will refresh you.* And at another tyme going into the temple of Ierusalem vpon a high festiuall day, when all the people were gathered together, he stood vp in the middlest of them all, & brake forth into this vehement inuitation, with a lowd voyce, as S. Iohn Euangelist recorderth: *If any man among you be thirsty, let him come vnto me, and he shall drinke.* Heerby it came to passe that his diuine Maiesly was termed commonly, *Publicanorum & peccatorum amicus*. The friend and familiar of wicked Publicans and sinners. And heerof finally it did proceed, that he receaued all, imbraced all, and forgane all that

that repayed vnto him were they Scribes, Pharisees, Souldiars, Publicans, Vsurers, Harlots, Thieues, Persecutours, or whatsoever most grieuous offendours besides (whereof particuler exampls in ech kind might be alledged:) assuring vs furthermore, that after his resurrection and blessed ascension to the right hand of his Father, he would be more bountifull yet in this manner of proceeding, and draw all vnto himselfe, he being both our Iudge and Aduocate, our King and Mediatour, our God Redeemer, our Father and Brother, our Priest and Sacrifice, and he that both pleadeth and determineth our cause together.

Ioan. 12

36. What then should not we hope now (deare Christian brother) at the hands of this our Lord and Mayster, which hath left vnto vs such wordes, such deeds, such assured euidences of his infallible loue and abundant mercyes towards vs? Why should not his dealings with other men before vs, giue vs hart and courage to confide assuredly in him, for the tyme present and to come? Why should not his former most infinite sweet mercyes be vnto vs most odoriferous and fragrant assuring sauiours and oyntments, to make vs, as they did the spouse in the Canticles, follow and runne after him? Heare what deuout S. Bernard doth meditate vpon this passage of Christs fragrant ointments. O sweet Iesus (sayth he) the fresh and odoriferous smell of thy wonderfull clemency doth allure vs to runne after thee, when we heare say, that thou despisest not beggars, nor abhorrest sinners. We know right well (O Lord) that thou diddest not reiect the thiefe.

Great & many causes of assured hope.

3. mar

Cant. 1.

Bern. serm

22. in

Cant.

01. 3.

that confessed thee, nor the sinnefull woman that wept vpon thee, nor the *Cananean* that humbled herselfe before thee, nor the wicked adulteresse brought vnto thee, nor the Toller or Tribute-gatherer that followed thee, nor the Publican that repayred vnto thee, nor the disciple that denied thee, nor *Saul* that did persecute thee, nor thy tormentours that did naile thy sacred body vpon the crosse. O Lord, all these are fragrant smell & saouours of thy most sweet mercy: and at the sent of these thy ointments, we do follow and runne after thee. Thus saire *S. Bernard*.

The fourth Part of this Chapter. Contayning the application of all that hath byn sayd.

37: **A**Nd so with this to come to the fourth and last Part of this Chapter, and to apply all that hath byn sayd of Gods mercy, to our present purpose: What man is there liuing in the world, that reading and be-
Rom. 8. lieuing these things, can doubt or mistrust to receaue pardon for his sinnes? If God be he that
Rom. 10. iustifyeth, who is able to condene vs, saith the holy Apostle *S. Paul*. If God be minded to deliuer vs, who can take vs out of his hands? If God protest that he will pardon vs, why should we make any doubt or question thereof at all? Why should not we ioyne rather with that confident and faithfull seruant of his *S. Paul*,
Act. 10. who sayth vnto vs, and to all other sinners li-
 uing,

ning, in his maisters name: Let vs repaire vnto him with a true hart in fulnes of faith, hauing purged our harts from an euill conscience, let vs hold fast an immouieable confession of our hope, seeing he is faithfull which hath giuen vnto vs his promise: and let vs consider how one of vs may prouoke another to charity and good workes. By which wordes the holy Apostle signifieth, that what sinner soeuer shall resolue with himselfe to purge his conscience from wickednes for the time to come, and to imploy the rest of his life in charity and good workes: he may confidently and boldly repaire vnto almighty God, with most certaine assurance to receaue pardon and remission. And alas (deare brother) why then should any man despaire? Wherfore should any man cast away his owne soule, that God so much desireth to saue? What a pittifull and lamentable case is it, to behould so many Christians in the world to go languishing in their sinnes, and to giue themselues ouer to all kind of careles and dissolute sensuality (which by God himselfe is called Desperation) vpon this conceit and wicked cogitation, that now they are gone so far, and so deeply rooted and habituated in this kind of life; as either it is impossible, or in vaine for them to thinke of change or amendement? O deare brother, let these men harken to this excellent discourse of holy *Chrysostome*, which ensueth.

38. If thou be a wicked man (sayth he) thinke vpon the Publicane: If thou be vncleane of life, consider the harlot: If thou be a murtherer, remember the thiefe; If thou be a swearer, call to mind the Blasphemer: Cast

thine

S. Pauls
exhorta-
tion to
confiden-
ce.

An excel-
lent dis-
course &
exhorta-
tion of S.
*Chryso-
stome*
Hon. 1. 11
Psalm. 50

thine eyes vpon *Saul* and *Paul*, first a persecutour, and then a preacher, first a violent robber, afterward a good Steward and Dispenser: first chaffe, afterward good corne: first a wolfe, afterward a shepheard, first lead, after gould: first a disperfour, afterward a gatherer; first a breaker downe of Gods vineyard, afterward a planter: first a destroyer, afterward a builder. Thou hast seene manifold wickednes; but now behold vnspeakable mercy. Thou hast heard the pride of the seruant, consider now the loue and clemency of the Maister. I will not thou say to me, I am a blasphemmer, I haue byn a persecutour, I haue lead an vncleane and abominable life, and therefore I doubt least I shall not haue pardon; Say not so vnto me, for heere thou hast examples to the contrary, in euery of these and many other sinnes. Thou maiest safely fly to what port thou list, and that either in the old or new Testament. For in the old thou hast *Dauid*, in the new thou hast *Paul*. I will not haue thee therefore alleage excuses vnto me, for couering thine owne cowardnes. Hast thou sinned? Doe penance. Hast thou sinned a thousand times? Repent a thousand times vnfaignedly. This is the only oyntment that may be powred into an afflicted conscience, the torment wherof I do well know. For the Diuel standeth by, whetting his sword of desperation and saying vnto thee: Thou hast hued wickedly all thy youth, and thy former yeares thou hast mis-spent, thou hast haunted playes and spectacles with thy companions, and hast followed after loose and lalciuious women, thou

The
speech of
the Diuel
to a soule
loaden
with sin.

thou hast taken other mens goods from them wrongfully; thou hast byn couetous, dissolute, and effeminate: thou hast foresworne thy self; thou hast blasphemed and committed many other hainous and enormous crimes, & therefore what hope canst thou haue of saluation? Truly none at all. Thou art a meere cast away, and canst not now go backe, and therefore my counsaile is, that now thou vse the pleasures and commodities of this world, & passe ouer thy time in mirth of hart, without cogitation of other affaires for the present &c. Hitherto are *S. Chrysostomes* words, vttering the despaire of sinners, and the Diuels counsaile vnto them. But let vs heare *S. Chrysostomes* confutation. For thus it followeth in the same homily immediatly.

39. These are the wordes of the diuel (sayth he :) these are the counsailes and persuasions of our enemy. But mine are quite contrary. If thou haue fallen, thou maiest rise againe: If thou haue bene a lost companion, yet thou maist be saued: If thou haue committed fornication and adultery in time past, thou maist be continent for the time to come: If thou haue haunted playes and gaines, thou maiest draw backe thy foote from henceforth: If thou haue delighted in lewd and euill company, thou maiest heereafter acquaint thy selfe with good. Thou hast free will to chuse either part. This only is necessary, that thou beginne thy conuersion out of hand, and that thou repent and take in hand to reforme thy selfe, though it be at the first but a little. Let thine eyes beginne but to shew forth

S. Chrysostomes
counsell
against
the diuels
tentations

No tyme
too late
to repent

forth one teare: enter into thy conscience: consider thy selfe but indifferently: Examine thine actions and what they deserue; lay before thy face the day of Iudgment, with the torments of hell on the one side, and the ioyes of heauen on the other: Repent, confesse, amend thy life, seeke a medicine for thy wound out of hand, while thou art in this life, in what state or condition soeuer thou be: Yea if thou be vpon thy death-bed, and ready to breath out thy soule and spirit, feare not to repent; for that Gods mercy is not restrayned by the shortnes of time. Which I speake vnto you (my deare brethren) not to make you hereby the more negligent, but only to stirre you vp to the confidence of Gods mercy, and thereby to auoyd the most dangerous gulf of desperation. Hitherto this holy and learned Father.

40. In which long and large discourse of his, we are to note, that (together with most excellent encoragement which he giueth to all sinners of what state and condition soeuer they be, in all times and seasons to confide in Gods mercy, and neuer to despaire:) he giueth also an hollome admonishment, that we should not by this confidence become more negligent in reforming our liues, but rather

An exhortation & admonition of S. Augustine.

Serm. 58
de Temp.

do it out of hand, without all delay or procrastination. Whereunto in like manner the holy Father *S. Augustine* in a like exhortation against despaire, doth endeauour most vehemently to stirre vs vp in these wordes: Let no man (saith he) after an hundred sinnes, nor after a thousand, despaire of Gods mercy, but yet so let him not despaire, as he seeke presently without

out

out all stay, to reconcile himselfe to God by amendment of life, least perhaps after that by custome he hath gotten a habit of sinne, he be not able to deliuer himselfe from the snares of the diuel, albeit he would &c. So he.

41. And in the very same Sermon the same Doctor discourseth yet further of the same matter, in manner following: Not euery man that hath sinned, but he that perseuereth in sinne, is hatefull and abhominable in the sight of God. For that no man must distrust of Gods mercy towards him that will amend & leaue his sinnes. For that God himselfe as a most sweet comforter hath said by his Prophet: *That the impiety of a wicked man shall not hurt him, at what day soeuer he shall turne from the same.* But yet this great mercy of our Lord, is then only profitable vnto vs, if we delay not our conuersion, nor do multiply sinnes vpon sinnes. Which I will declare vnto you by the example of woundes and ruptures of our body, by which the infirmities also of our mind and soule may be conceaued. Thus then we see, if a mans foote, legge or arme be broken, with how great paine the same is restored to his accustomed strength agayne. But if any member of our body should be broken twise, or three times, or more often in one and the selfe same place: Your charity can imagine, how hard a thing it were for that part to recover her perfect health agayne. So fareth it { deare brethren } in the woundes and ruptures of our soule. If a man do commit a sinne once or twice, and doe vnfaignedly without dissimulation make his refuge to the medicine of

Ezech. 33.

A similitude of the body to expresse the misery of the soule, by multiplying sinne.

pennance, he doth out of hand obtayne health
 agayne, and that sometymes without any skar
 or blemish of the disease past. But if he begin
 to adde finnes vpon sins in such sort, that the
 wounds of his soule doe rather putrify within
 him by couering & defending them, the heale
 by repentance, and confession: it is to be fear
 red, least that heauy speach of the Apostle be
 fulfilled in him, to whome he sayth: *Doest thou
 not know, that the benignity of God, is used to bring
 thee to repentance? but thou by thy obdurate and irre-
 pentant hart dost heape to thy selfe wrath in the day
 of vengeance, and of the reuelation of Gods iust iud-
 gement.* Thus far S. Augustine.

Rom. 2.

42. And now (deare Christian) what can
 be spoken more effectually, eyther to erect vs
 to hope and confidence in Gods mercy, or to
 terrify vs from presumption in delaying our
 amendement, then heer hath byn vttered by
 these noble pillars, and Fathers of Christes
 Church, and most excellent instruments and
 temples of his holy Spirit? The diuine wyse-
 dom of almighty God in a certaine place saith:
 That the words of wise mē ought to be spurs
 vnto vs, and, as it were, nayles driuen into
 the depth of our harts: meaning therby, that
 we should be stirred vp & most vehemently
 moued, when we heare such wise men as the
 holy Ghost there meaneth (which indeed are
 only they that haue the knowledge and true
 feare of God) make such exhortations vnto
 vs, and giue vs such holosome admonishments
 as these godly Fathers in this great affayre
 haue done. And how is it then (deare brother)
 that we are nothing stirred vp therby, nothing
 quickned

Godly
 mens
 wordes
 ought to
 moue vs
 greatly.

Eccles. 12.

quickned, nothing awaked? Well I will conclude this whole Chapter and treatise with another exhortation and admonition of *Saint Augustine*; for that besides the graue authority of the man (which ought to moue vs much) I thinke nothing can be spoken more excellently, or more agreeing to our peculiar purpose. This then he sayth.

43. Almighty God doth neuer despise the repentance of any man, if it be offered vnto him sincerly and simply. Nay, he accepteth the same most willingly, embraceth the penitent, and endeauoreth to reduce him to his former state wherein he was before he fell. And that which is yet more, if a man be not able to fulfill the whole order of his satisfaction, yet doth not God refuse the least penance that is, though it be done in neuer so short a space. Neither doth he suffer the reward to perish of any little cōuersiō. And this doth the Prophet *Esay* seeme to me to signify, when he sayth in Gods person to the people of Israel: *I haue contristated thee a little for thy sinne; I haue stricken thee and haue turned my face from thee: Thou hast byn sad and hast walked in sorrow, and I haue comforted thee againe.* These examples then of penance (deare brethren) we hauing before our eyes, let vs not perseuere in our wickednes, nor despaire of reconciliation, but rather let vs lay with a confident hart: We will turne home to our Father, and present our selues vnto our God. For truely (my brethren) he will neuer turue away from the man, that turneth vnto him. Himselfe hath said, that he is a God that draweth neere vnto vs, were it not

Hell not
made for
man.

Matth. 25

In this
life al. pē-
nance is
available
but not
after.

our sinnes doe make a separation betwixt him and vs. Let vs take away then the separation and obstacle, and so nothing shall let our coniunction with him, which he greatly desireth. For to this end did he create vs, that he might bestow vpon vs eternall blisse in his Kingdome of heauen. He did not make vs for hel, but he made his Kingdome for vs, and hell for the diuel. So he sayth in the Ghospel: Come

ye blessed of my Father, enjoy the Kingdome prepared for you from the beginning of the world. And to the damned: Depart from me ye accused into euerslacking fier, which is prepared for the diuel & his Angels.

44. If then hell-fier was prepared for the diuel, and the Kingdome of heauen for man, from the beginning of the world; it remaineth only, that we prouide, not to loose our inheritance by persisting in sinne. So long as we are in this life, how many, or great soeuer our sinnes may be, it is possible to wash them away by pennance: but when we shall be once departed from this world, albeit then we doe repent (as no doubt but we shall from the bottom of our hartes:) yet shall it auaille vs nothing. And albeit our teeth do gnath, our mouth cry out, our eyes gush forth in teares, & our hartes lament with innumerable complaints, and supplications: yet shall no man heare vs, no man assist vs, nor so much as with the tip of his finger, giue vnto vs a drop of water to coole our tongue amidst our torments, but we shall receaue that lamentable answer, which the rich glutton receaued at the mouth of Abraham: *There is betweene vs and you a great distance, so that none may passe from*

is to you, not from you to vs. Hitherto lasteth
S. Augustines exhortation. Which being so full,
as it is, and so directly to our purpose, against
despaire of Gods mercies, and the other ex-
treme of delay of our amendment, vpon pre-
sumption or negligence: I shall nor need to
add any thing vnto it at all, but herewith ter-
minate this first Chapter.



Z

THE



THE
SECOND LET OF RESO-
lution, which is, certayne pretended
difficulties of hardnes, and as-
perity of vertuous lyfe.

*The fallacy whereof is discouered, and the ma-
nyfold helpes declared, that doe make the
same most easy, sweet, & pleasant.*

CHAP. II.

Two as-
faultes of
our ghost
ly ene-
my.

TH E euerlasting and irreconci-
lable enemy of our heavenly
blisse and saluation, hauing re-
ceaued by the former reasons
& considerations of Gods in-
finite goodnes, a very strong Encounter and
contradiction agaynst his first and greatest as-
sault of desperation (himselfe also being en-
forced to confesse, though with endlesse grieve
and enuy, that the mercy of almighty God
is without measure towards man:) he retireth
himselfe backe many tymes from the pursuite
thereof (in such especially as haue yet some-
tyme to liue in this world, and seeme not to
be neare vnto their ending dayes) and taketh
in hand a more calme and easy enterprise (as
it may appeare) perswading such sinners as he
cannot bring to despayre, that at least wyse
they

they stand aloofe, and hould themselves of from all resolution to put in vre and exercise the precepts of Christian lyfe, for that they are hard, vnfauioury, paynesfull, & troublefome; full of melancholy and sadness; voyde of comfort, good fellowship, and recreation: opposite to all myrth, contentation and ioy; subiect to continuall affliction and vexation of mynd: And finally not supportable to such bodies, such myndes, such education, such custome, such course of lyfe, as theirs are.

2. This an ordinary sleight and practise of our aduersary, which he maketh to seeme so sweet & plausible by certayne ointments that he adioyneth of flattery to our sensuality, that most men of the world do receaue this persuaasion for sound counsell and perfect wisdom, esteeming all other, cyther simple or sottish, or at least-wise farre inferiour in iudgement and discretion to themselves, that do imbrace or persuaade the contrary. By which meanes it commeth to passe, that this second poynnt of hardnes and difficulty in vertuous lyfe, is a very great, strong, ordinary, and vniuersall impediment, that letteth infinite soules from imbracing the means of their saluation; & consequently, not to be passed ouer in this place without full examination and perfect answer. I. If ver-
tuous
life were
hard yet

3. First then, albeyt we should suppose, worthy that the way of vertue were so hard indeed, as the late enemy would make it seeme; yet might I well say with *S. Iohn Chrysostome*, that seeing the reward is so great and infinite as before we haue declared; no labour should seeme great for gayning thereof. Agayne I might say with *Lit. de compunct. cordis. Hom. 26.*

- holy *S. Augustine*, that seeing we take daily so great paine in this world, for auoiding of lesser inconueniences, as of sicknes, imprisonments, losse of goods and life, and other like: What paines should we refuse for auoiding the eternity of hel-fire, the torment wherof is insupportable as hath bene declared? The first of these considerations *S. Paul* vsed, when he said: *The sufferings of this life are not worthy of the glory which shall be reuealed in the next.* The second *S. Peter* vsed, when he wrote: *That seeing the heauens must be dissolved, and Christ come in Iudgement to restore to euery man according to his workes: what manner of men ought we to be in all holy conuersation?* As who would say: No labour, no paines, no trauaile, no pennance ought to seeme hard or great vnto vs, to the end we might auoide the terrour of that dreadfull day. *S. Augustine* demandeth this question: What we thinke the rich glutton in hell would doe now for auoiding his tormentes, if he were in this life againe? Would he take paines or no? Would he bestirre himselfe, rather then turne into that place of calamity againe? I thinke he would, and that in another manner, then he did when he was last heere. I might adioine to this, the infinite paines that Christ tooke for vs, the infinite benefites he hath bestowed vpon vs, the infinite sinnes we haue committed against him, the infinite examples of Saintes that haue trodden this path before vs, being notwithstanding of more delicate constitution of body perhaps (some of them) then we are. In respect of all which points well considered, we ought to make no bones at a little paines and
- Rom. 8.
2. Pet. 2.
- Luc. 19.

and labour, though it were true that Gods seruice were so troublesome, as many do esteeme it, and as the diuell doth point it out vnto vs.

4. But now in very truth the matter is nothing so; and this is but a subtile deceipt of The way the enemy for our discouragement. The testi- of vertue mony of Christ himself is cleare in this point, is not saying: *Iugum meum suauē est, et onus meum leue*: hard in- My yoke is sweet and my burden light. And deed. his dearly beloued discipule S. Iohn, who had best cause to know his maisters secret herin, *Matth. 11* saith plainly: *Mandata eius gratia non sunt*: His 1. Iohn. 5. commaundements are not grieuous. What is the cause then why so many men doe conceaue such an insuperable difficulty in this affaire? Surely, one caule is (besides the fallacy of the diuell which is the chiefeest) for that men feeble the disease of concupiscence in their bodies, but doe not consider the strength of the medicine giuen vnto vs against the same: They cry with S. Paul; *That they finde a law in* *Ibidem* 2. *their members, repugning to the law of their minde* (which is the rebellion of concupiscence left in our flesh by originall sinne:) but they confesse not, or consider not with the same Apostle, *That the grace of God by Iesus-Christ, shall deli- uer them from the same*. They remember not the comfortable saying of our Sauour vnto S. Paul, in the midst of his greatest temptations: *Sufficit tibi gratia mea*. My grace is suffi- 2. Cor. 12. cient to strengthen thee against them all. These 4. Reg. 9. men (I say) doe as Elixus his discipule did, who casting his eyes only vpon the number of his enemies, that is, vpon the huge army of Sy-

rians, ready to assault him, thought himselfe lost, and vtterly vnable to stand in their sight, vntill by the prayers of his mayster the holy ly Prophet, he was permitted by God to see the Angels, that stood there present to fight on his side, and then he well perceaued that party was the stronger .

The singular assistance of God, for ouercoming difficulties.

5. So fareth it with weake and distrustfull people, who feeling and considering only the mileries and infirmityes of their owne nature, whereby dayly strong temptations doe rise agaynst them; doe accompt the battayle paynerfull, and the victory impossible; hauing not tasted indeed, nor euer proued (through their owne default and negligence) the manyfold helpes of heauenly and spirituall succours, which almighty God neuer fayleth to send vnto such, as are content for his sake to take this conflict in hand. *S. Paul* had well tasted that ayde, who haning reckoned vp all the hardest encounters and impediments that might be; he adioineth notwithstanding, *sed in his omnibus superamus propter eum qui dilexit nos.* But we ouercome in all these combats by his assistance, that loueth vs. And then falleth he to that most wonderfull protestation, whereof both heauen, earth, and hell may stand in admiration: That neyther death, nor lyfe, nor Angels, nor other power should be able to separate him from Christ, or to make him abandoned his seruice; and all this vpon the confidence of spirituall aide from his sayd Sauour, wherby he stucked not to auouch: *That he could doe all things without exception of any.* The Prophet *Dauid* also had proued the force of this assistā-

Phil. 4.

ce, when he sayd : *I did runne the way of thy commandementes (O Lord) when thou didst enlarge my hart.* This enlargement of hart , was by spirituall consolation of internall vnction, whereby a mans hart drawne together by anguish and sorrow , is opened and enlarged (at what tyme Gods holy grace is powred into it) no otherwise then a dry purse is softened and enlarged by annointing it with oyle. Of which diuine oyle, and heauenly comfort, when this blessed seruant of God had receaued his part ; he confessed presently , that he did not onely walke the wayes of God commaundements with ease, but also did runne them ouer with exceeding pleasure . Euen as a Cart-whee A similitude, which creaketh and complayneth, vnder a smal burden , when it is dry ; doth runne on merily and without all noyse , when a litle oyle is pnt vnto it . Which thing aptly expresth our state and condition , who without Gods assistance are able to doe nothing : But with the ayde thereof , are able to conquer, and overcome all things . A question to

6. And surely, I would gladly aske these be demen that imagine the way of Gods holy law mandated to be so hard, and full of difficulty ; how the of pre- Prophet could say (who was a man as we are:) tenders *I haue taken pleasure (O Lord) in the way of thy of diffi- commandements euen as in all the riches of the world.* culties. And in another place : *That the same commande- Psal. 118. ments were more pleasant and more to be desired, then Psal. 118. any gold or precious stone ; and more sweet then hony , or the hony-combe.* By which wordes he yiel- dedth to vertuous life, not only due estimation of honour and value aboue all treasures in the world :

Joan. 5.

Rom. 5.

Heb. 6.

world: but also of pleasure, delight and sweetnes, thereby to confound all those that abandoned and forsake the same, vpon idle pretended and fayned difficultyes. And if King *Dauid* could say thus much in the old testament, & of the old law (which notwithstanding was infinitely more hard then is the new:) with how much more reason may we speake it now in the tyme of grace, when not only the seruice of God in it selfe, is without all comparison more sweet & easy: but also the peculiar helps and assistances of almighty God, much more effectuell and abundant?

The end
of Christs
cōming
to make
the way
easy.

7. For further declaration wherof, I would demaund of thee (thou poore vnfortunate Christian) that deceauest thy selfe with these bugges, and fancies of imagined difficulties, why Christ our Sauour came into this world? why tooke he our flesh vpon him? why laboured he and tooke so much paines among vs? why shed he his bloud? why prayed he to his Father so often for vs? why appointed he the Sacramentes as conductes to deriue his most holy grace vnto vs? why sent he the holy Ghost into the world? what signifyeth *Ghospell* or *good tydings*? what meaneth the wordes *Grace*, and *Mercy*, brought with him? what importeth the comfortable name of *Iesvs*? Is not all this to deliuer vs from sinne? From sinne past (I say) by his only death? from sinne present and to come, by the same death, & by the assistance of his holy grace, bestowed on vs more abundantly then before? Was not this one of the principall effects of Christ his cōming as the Prophet noted: *That craggy paths should be made straight,*
and

Isa. 40.

and hard wayes playne? Was not this the cause, *Isa. 12.* why he endued his Church with the seauen blessed giftes of the holy-Ghost, and with the vertues infused, to make the yoke of his seruice sweet, the exercise of good lyfe easy, the walking in his commaundements pleasant: in such sort, as men might now sing in tribulations, haue confidence in perils, security in afflictions, and assurance of victory in all temptations? Is not this the beginning, middle, and end of the Ghospell? were not these the promises of the Prophets, the tydings of the Euangelistes, the preaching of the Apostles, the doctrine, beliefe, and practice of all Saints? And finally, is not this *Verbum abbreviatum*, The word of God abbreviated, and made short, wherein do consist all the riches & treasures of our Christian profession?

8. But for that this matter is of exceeding great weyght, to the strengthening of Christians in their vocation, agaynst the temptations of pusillanimity and deiection, which are very ordinary and daungerous to most men in the world; it shall not be amisse (perhaps) to treat and discusse the same more at large in this place, laying downe the particular meanes and helpes which euery man hath, or may haue in this businesse, if he want not will to vse and apply the same to his assistance and commodity. And for that the field is large, and the matters are many, which doe appertayne vnto this point: I haue thought convenient for more playnnesse and perspicuity of the Reader, to reduce the whole summe, vnto two generall heades and Partes. In the first

The summe of this Chapter, with the two generall partes therof.

first whereof, shall be shewed the manyfold and sundry helpes, that almighty God doth lend to man, for the facilitating of the way of his holy commandements. And in the second shalbe layed downe certayne instructions, admonishments, and examples, how to make our auayle of those helpes that are lent vnto vs.

The first Part of this Chapter: of the helps that are giuen to Christians, for making vertuous lyfe easy.

The help
& com-
fort infi-
nite to a
soule re-
solued to
serue God

9. **I**T were a very hard and difficile matter for any man to take vpon him, to set forth all and euery the particuler wayes and meanes, whereby our most mercifull Lord and Sauour doth comfort, strengthen, and cherish the soule, that resoluth to liue saythfully in his seruice. These are infinite secrets, that doe passe betweene them, infinite priuy-tokens and significations of loue, that none els can expresse or conceaue: Whereof the Prophet *Isay* hauing had a taste, cryed out: *Secretum meum mihi, Secretum meum mihi*: My secret is to my selfe, my secret is to my selfe. But yet of those publique & ordinary wayes, wherby it is euident in holy writ, that allmigh- God is accustomed to worke this effect of making sweet and easy his commandements, I shall heer recount the chiefe and principall, for our common consolation and encouragemēt.

10. And

10. And first of all other, we must reckon in this number, the infusion of Gods most The first holy and precious grace into our myndes, and help is soules, whereby they are beautified and Gods strengthened agaynst all difficulties and temptations, as *S. Paul* was in particular agaynst the force of the tribulations and temptations of the flesh. thereof. And this grace is of such efficacy and force in *2. Cor. 12* the soule where it once entreth, that it altereth the whole state thereof, making those things cleare, which were obscure before; those things pleasant, which were bitter before; those things easy which were hard and difficult before. And for this cause also it is sayd in Scripture, that it maketh a new spirit and a new hart, where it is bestowed by almighty God; which his diuine Maiesly signifieth by the Prophet *Ezechiel* in these wordes, *Exod. 12* when he treateth of the grace that should be giuen at the comming of Christ in flesh: *Ex 36.* *I will giue vnto them a new hart, and will put a new spirit in their bowels, to the end they may walke in my precepts, and keep my commandements.* What can be spoken more effectually of the power of Gods holy grace, to the performance of good workes?

11. In like manner of the force and efficacy of the same grace to resist, mortify & conquer the passions of our flesh and sensuality, which by their rebellion agaynst vertue, doe make the way of Gods commandements vnpleasant, *S. Paul* testifieth clearly, when he writeth thus to the Romans: *This we know, that our old man is crucified, to the end that the body of sinne may be destroyed, & we be in bondage no more thereto.* *Rom. 6.*

In which wordes, by the old man, and the body of sinne, S. Paul vnderstandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ our Sauour, as we may by the grace

S. Aug. l. 2. de pecc. mort. c. 6. purchased vnto vs in that holy Sacrifice, resist and conquer this appetite, and so keepe our selues from the seruitude of sinne: that is, from

any consent and guilt of mortall sinne, if we will our selues. And this is that noble and entire victory, which God promised so long agoe to euery Christian soule by the meanes of Christ, when he said: *Be not afraid, for I am with thee: step not aside, for I thy God haue strengthened thee, and haue assisted thee, and the right hand of my iust (M A N) hath taken thy defence. Behold, all that fight against thee, shalbe confounded and put to shame; thou shalt seeke thy rebelles, and shalt not find them: they shalbe as though they were not, for that I am thy Lord and God.*

12. Loe heere a full victory promised vpon our rebelles, by the help of the right hand of Gods iust man; that is, a full conquest vpon our disordinate passions and temptations, by the aide of grace from I E S V S Christ. And albeit these rebelles are not heere promised to be taken cleane away, but only to be conquered and confounded: yet is it said. *That they shalbe as though they were not.* Wherby is signified, that they shall not hinder vs in the way of our saluation, but rather aduance and further the same, if we will. For as wild beasts which of their owne nature are fierce, and would rather hurt then profit mankind, being maistred and made tame, become very com-
modious

modious and necessary for our vses : So these rebellious passions of ours, which of themselves would vtterly ouerthrow vs, being once subdued and mortified by Gods grace, and our owne diligence, do stand vs in singular stead to the practice, and exercise of all kinde of vertues. As for example, choler or anger to the enkindling of zeale; hatred to the pursuing of sinne; a haughty mind, to the reiecting of the world; loue, to the imbracing of all great & heroicall attempts, in consideration of the benefites receaued from God. Besides this the very conflict and combat it selfe in subduing these passions, is left vnto vs for our great good: That is, for our patience, humility, merit, and victory in this life; and for our glory and crowne in the life to come, as S. Paul affirmed of himselfe, and confirmed to all others, by his example.

13. Now then let the slothfull Christian goe put his handes vnder his girdle, and say: *There is a Lyon in the way, and a hyeesse in the path ready to deuoure him, for which he dare not goe forth of dores.* Let him cry: *It is cold, and therefore he dareth not goe to plowe.* Let him excuse himselfe that it is vneasy to labour, and therefore he cannot purge his vineyard of nettles and thistles, nor build any wall about the same: That is, let him say, that his passions are strong, and therefore he cannot conquer them: His body is delicate, and therefore he dare not put it to trauayle: The way of vertuous life is hard and vneasy, and therefore he cannot apply himselfe thereunto. Let him say all this, and much more, which ydle and slothfull Christians are

Excuses
of sloth-
full Chri-
stians.

Pror. 20. 6
E 26. 3

accu-

accustomed to bring for their excuse. Let him allege the same as much, and as oftentimes as he will, it is but an excuse, and a false excuse, and an excuse most dishonourable, and detractory to the force of Christes holy grace, purchased vnto vs by his bitter passion, that now his yoke should be vnpleasant, seing he hath made it sweet: That now his burden should be heauy, seing he hath made it light: That now his commaundementes should be

Matth. 11 grievous, seing his diuine Maiesty affirmeth the contrary: That now we should be in seruitude of our passions, seing he hath by his

1. Ioan. 5. grace deliuered vs, and made vs truely free. If

Ioan. 8. God be with vs, who will be against vs, saith the

Rom. 7. Apostle? God is my helper and defender (sayth ho-

Rom. 8. ly David) for whomeshall I feare, or tremble? If

Psaln. 16. whole armies should rise against me, yet will I alwayes

27. hope to haue the victory. And what is the reason?

Psaln. 22 For that thou art with me (O Lord) thou fightest on

my side, thou assistest me with thy grace, by helpe and

assistance wherof, I shall haue the victory, though all

the squadrons of my enemies, that is, of the flesh

the world, and the diuel, should at once rise against

me. Nay, I thall not only haue the victory, but

1. Ioan. 5. I thall haue it also most easily, and with all

pleasure comfort and delight: For thus much

signifieth *S. Iohn*, in that (hauing said that the

commaundementes of Christ are not grie-

uous) he inferred presently, as the cause ther-

of: *Quoniam omne quod natum est ex Deo, vincit*

mundum. For that all which is borne of God,

ouercommeth, and conquereth the world:

That is, the grace & heauenly assistance which

is deriued and sent vs from God aboue, doth

both

both conquer the world, with all the difficulties and temptations therof; as also make the commandementes of almighty God most easy vnto vs, and all vertuous life very sweet and pleasant. And thus much of the first and principall helpe that maketh the path of vertuous life easy; I meane of Gods holy grace, inherent in mans soule, which is the offspring and fountaine of all other helpes that do ensue.

14. The second thing that maketh this yoke so sweete, this burden so light, and this way of Gods commandementes so pleasant to resolued men, is vehemency of loue, loue (I meane) towards God, whole commandementes they are which we take in hand. For that euery man can easily tell, and hath experienced in himselfe, what an irresistable force the passion of loue conteyneth, and how it maketh most facile the very greatest paines that are in this world. What maketh (for examples sake) the mother to take such incessant paines in the bringing vp of her child, and to endure with comfort so many trauailes, as she doth, but only loue? What causeth the wife to sit so attentue at the beds side of her husband when he is sicke, but only loue? What moueth the beastes and birdes of the ayre, to spare from their owne food, and to endaunger their owne liues, for the feeding and defending of their little-ones, but only the great force and puissance of loue? *S. Augustine* doth prosecute this point at large by many other examples, as of Merchantes that refuse no aduenture of sea, for loue of gaine: of hunters, that refuse no season of euill weather for loue of game: of

The 2.
help is
vehemē-
cy of loue

See S.
Augustine
of this
matter
serm. 9. de
verb. dom.

souldiers, that refuse no danger, for loue of spoyle. And he addeth in the end: That if the loue of man can be so great towards creatures, as to make great labours easy, & indeed to seeme no labours but rather pleasures, how much more shall the loue of good men towards God, make all their pains and trauailes comfortable, which they take in his seruice?

The great
force of
loue be-
tweene
Christ &
his ser-
uants.

15. This extreme loue was the cause and reason, why all the intollerable paines and afflictions which our Sauour Christ suffered for our sake, did seeme nothing vnto him. And this loue also was the reciprocall cause, why so infinite trauailes and tribulations, as zealous Christians from the beginning haue suffered for him their Lord and Maister, seemed nothing vnto them. Imprisonmentes, tormentes, losse of honours, goodes, and life haue seemed very trifles to innumerable seruantes of God, in respect of this seruent and burning loue. This loue draue infinite virgins, and tender children, to offer themselues in time of persecution to all knide of dreadfull tormentes, for zealous affection towards him, which in the cause was persecuted. This loue caused holy *Apolonia of Alexandria*, being brought to the fire, to slip out of the bandes of such as led her, and ioyfully to runne into the same, of her selfe. This loue enforced blessed *Ignatius* the auncient Martyr to say (being condemned to beastes, and fearing least they would refuse his body, as he saith they had done the body of diuers Martyrs before him) that he would not permit that, but would rather prouoke them to pull, and teare his body in peeces.

Exse. lib.
6. cap. 34

Hier. in
catal.

16. These are the effectes (deare brother) of seruent loue, which doe make euen the things that in this world are most difficult & dreadfull of themselues, to appeare very facile, sweet and pleasant, and much more the lawes, and commaundementes of almighty God, which in themselues are most iust, reasonable, holy and easy. *Da amantem* (sayth S. Augustine speaking of this matter) *& sentit quod dicit, si autem frigidus loquor, nescit quid loquar*: Giue me a man that is in loue with God, and he feelth this to be true which I say, but if I talke to a cold Christian, he vnderstandeth not what I say. And this is the reason why our blessed Sauour talking of the keeping of his commandementes, repeareth so many times this word LOVE, as the only sure ground whereon their whole regard, reuerence, and obseruation dependeth, for want of which loue among men in this life, the most parte of the world neither respecteth, nor keepeth them. And heerhence it is, that the same our Sauour vsed these, and other like speaches: *If you doe loue me, then keepe my commandementes*: And againe, *he that hath my commandementes, and keepeth them, he is he that loueth me*. And yet further. *He which loueth me, will keepe my commandment, and he that loueth me not, keepeth not my commandementes*. In which last wordes, some do note, that to him that loueth, he sayth, *His commandement*, in the singular number, for that to such a one, all his commaundementes are but one commandement, according to the saying of S. Paul: *That loue alone is the fulfilling of all the law, for that it comprehendeth all in all*. But to

Psal. 68

18.

Matth. 11

1. Iohn. 5.

Trist. 26.

in Iohn.

Iohn. 14.

An ob-

seruation.

Rom. 13.

him that loueth not, Christ sayth *his Commandementes*, in the plurall number, signifying thereby, that they are both many, and heauy to him: for that he wanteth loue, which should make them few and easy. The effect of which point, S. Iohn also expresseth, when he sayth:

1. Iohn. 5. *This is the loue of God, when we keepe his commandementes, and his commandementes are not heauy. That is to say, they are nothing heauy to him, which hath loue; otherwise no meruaile though they be most heauy: For that euery thing appeareth burdenous and intollerable, which we doe against our liking. And by this also (deare Christian brother) thou maiest make a coniecture, whether the true loue of thy Lord and Sauour be in thee, or not.*

17. AND these are two meanes, wherby the life of vertuous men is made easy in this world. There follow diuers other, to the end that these negligent excusers may see, how vniust and vntrue their excuse is, concerning the pretended hardnes of liuing in Gods seruice: Which in very deed is endued with infinite Priuiledges of comfort, aboue the life of most prosperous sinners, euen in this world. Wherof the next that I will name, for examples sake, is a certaine speciall and peculiar light of vnderstanding, pertayning to the iust; and called in Scripture *Prudentia Sanctorum*, The wisdom of Saintes, which is nothing els but a certayne sparkle of heauenly wisdom, bestowed by singular Priuledge vpon the vertuous, for their direction in this life; whereby they receaue most comfortable light and vnderstanding in spirituall affaires, touching their

The third
help, is
peculiar
light of
vnderstand-
ing.

Prou. 9.

their owne and other mens saluation, and in things necessary thereunto. Of which knowledge the Prophet *Dauid* meant, when he sayd: *Notas mihi fecisti vias vite*: Thou hast made the wayes of lyfe knowne vnto me: As also when he sayd of himselfe: *Super senes intellexi*: I haue vnderstood more then old men. And againe in another place: *Incerta & occulta sapientie tue manifestasti mihi*: Thou hast opened to me the vnkowne and hidden secrets of thy wisdom. This is that most excellent light wherewith *S. Iohn* sayth that Christ our Sauour lightmeth his true seruants: as also that vnction of the holy Ghost, which the same Apostle teacheth to be giuen to the goodly, therby to instruct the in all things, behoful for their saluation. This is in like maner that writing of Gods law in mens harts, which he promised by the Prophet *Ieremy* so long ago, to be performed in the time of grace: as also the instruction of me, immediatly from God himself, foretold by the Prophet *Isay*. And finally, this is that soueraign vnderstanding in the law, commandements, and iustifications of allmighty God, which holy *Dauid* so much desired, and so often demanded in that most diuine Psalm, which beginneth with this vehement protestation: *Blessed are the vnspotted in the way* (that is, in this lyfe) *and blessed are all such as doe walke in Gods law.*

Psalms. 26

Psalms. 118

Psalms. 50

Iohn. 1.

1. Iohn. 1.

Hier. 1.

Isa. 54.

Psalms. 118

18. By this heauenly light of vnderstanding, and by this supernall illumination imparted to the good for their direction; the way of vertue is made very easy, and passing comfortable. For as in bodily sight & in voyages of this world, it falleth out, that he which

The great comfort of inter-nal light.

hath good eyes and seeth perfectly, goeth on his way with far greater alacrity, ioy and security, then doth another that eyther lacketh that sense, or hath it very dimme: so in the course of our soule in this life, it is of no lesse importance and comfort, but rather of much more, for a man to haue this celestially vnderstanding for gouerning himselfe to his saluation; that is, to know what he doth, see where he walketh, discerne whither he goeth, conceaue what he expecteth, and to be in that happy state whereof S. Paul sayth: *That a spiritual man is able to iudge of all things.* Whereas in the meane space the carnall and sensuall man (as the same Apostle testifieth) is so blind, as he can neither see, nor conceaue things that are of Gods spirit. Of which sorte of men the Prophet Esay sayth in their owne person, expressing their misery: *We haue groped like as blinde men doe for the wall, and we haue stumbled at mid-day, euen as if it had byn in darkenesse.* By which wordes is set forth vnto vs the exceeding great calamity of wicked men, who see not where they goe, what state they are in, how far of, or how neere they are to perdition, but doe liue in continuall darkenes, and most vncomfortable blindnes. Which they confesse also in another place of holy Scripture saying: *The light of Iustice hath not shined vnto vs, and the sunne of vnderstanding hath not appeared to our eyes: we are wearied in the way of iniquities.* The lacke then of this heauenly light is wearisome, and miserable vnto the wicked, and consequently the enioying therof, most comfortable to the vertuous.

19. Now then to proceed, another principall matter which maketh the way of vertue easy and pleasant to them that walke therein, is a certaine hidden and secret consolation, which God powreth into the hartes of them, that truly serue him. I call it, *secret, and hidden*, for that it is knowen to none but to such only as haue felt, and receaued part therof. For which cause, Christ himselfe calleth it, *Hidden manna, known to them alone that doe enioy it*. To which effect, also the Prophet Dauid said to almighty God: *Great is the multitude of thy sweetnes (O Lord) which thou hast laid up, and hidden for them that feare thee*. And againe in another place. *Thou wilt lay aside (O Lord) a speciall chosen rayne or dew for thine inheritance*. And almighty God himselfe promisseth to a deuout soule by the Prophet Osee: *I will leade her aside into a wilderneſſe, and there will I talke vnto her hart: that is, I will comfort her*. By all which wordes, of *wilderneſſe, separating, choise, and hidden*, is signified vnto vs, that this consolation, is a secret Priuiledge bestowed only vpon the vertuous, and that the carnall hartes of wicked men haue no part or portion therein.

The 4.
help is
internall
consolation.

Apoc. 2.

Psalms 30.

Psalms 63.

Ose. 2.

20. But now, how exceeding great and inestimable the sweetnes of this heavenly wine is to them that taste it, no tongue of man or Angels can expresse. A certaine coniecture only may be made, by the wordes of holy Dauid, who attributeth vnto it sufficient force, to make all men drunke, that taste therof: That is to say, to take from them, all sense and delectation in terrestriall pleasures, according as

The force
& sweet-
nes of
this con-
solation.

Psalms 35.

Psalm 64.

therof vpon the Mount *Thabor*, at his Maisters
Matth. 17. transfiguration, forgot himselfe presently, &
Marc. 9. talked as a man distracted, touching the bul-
Luc. 9. ding of Tabernacles there, and resting in that
Psal. 35. place for euer. This is *Torrents voluptatis*, That
Isa. 29. sweet streame of pleasure, according as the

Prophet calleth it, which comming from the
 mountaines of heauen, watereth (by secret
 wayes and passages) the hartes and spirites of
 the godly, and maketh them drunken with
 the vspeakable ioy, which it deriueth vnto
 them. This is a kind of taste of the very ioyes
 of heauen in this life, bestowed vpon good
 men, to comfort and encourage them in their

A simili- way, and to keepe them from fainting. For as
 tude ex- Merchants desirous to sel their wares, are con-
 pressing- tent often tymes to let you see and handle, &
 the cause sometiymes also to taste the same if the nature
 why God therof so require, thereby the sooner to indu-
 giueth ce you to buy: Euen so Almighty God being
 this con- very carefull & willing to sell vnto vs the ioies
 solation of heauen, is content to impart a certaine taste
 before hand to such, as he seeth are willing to

Apor. 3. buy, therby to make them come of more rou-
 dly with the price, and not to sticke to pay so
 much, yea more labour then he requireth. This
 is that exceeding ioy and iubiley in the hartes
 of iust men, which the Prophet meaneth, when

Psal. 117. he sayth: *The voyce of exultation and saluation in
 the Tabernacle of the iust. And agayne, Blessed is
 that people that knoweth iubilacion. That is; that
 people which hath experienced this exceeding
 ioy and pleasure of internall consolation. Saints*

2. Cor. 7. Paul had tasted it when he wrote these wordes
 amiddst all his labours for Iesus Christ: *I am*

filled

filled with consolation, I overflow and superabound in all ioy amidst our tribulations. What can be spoken (deare brother) more effectually then this, to shew the diuine force of this spirituall consolation?

21. But thou wilt here aske me perhap-
 pes: If this be so, why thou being a Christian
 as well as others, hast neuer yet tasted of this
 sweet consolation? Wherunto I answere, that
 (as hath bene shewed before) this is not meate
 for euery mouth; but a chosen dew, or moisture
 provided for Gods inheritance only. This is wine of
 Gods seller, layd up for his spouse alone: that is,
 for the deuout soule dedicated vnto Gods ser-
 uice. This is a teat of cōfort, only for the child
 to sucke, as the Prophet *Esay* testifieth. The
 soule that is drowned in sinfull pleasures and
 delightes of this world, cannot be partaker of
 this rare benefite, neither the hart that is re-
 plenished with carnall cares and cogitations.
 For as Gods *Arck*, and the *Idoll Dagon* could
 not stand togeather vpon one Altar; so can-
 not Christ and the world stand togeather in
 one hart. God sent not the pleasant *Manna* vn-
 to the people of *Israel* so long as their flower,
 and chy balls of Egypt lasted. Neither will he
 send this heavenly cōsolation vnto thee (deare
 brother) vntil thou haue ridde thy selfe (at
 least in part) of the cogitations of vanity. He cōsolati-
 is a prudent merchant, though liberall. He will
 not giue a taste of his treasure, where he
 knoweth there is no will to buy or purchase.
 stand not. Resolue thy selfe once indeed to serue him,
 & well to-
 thou shalt then feele this heavenly ioy, wher-
 geather.
 of I talke, as many thousandes before thee
 Exod. 2.

The way
 to come
 to spiri-
 tual con-
 solation.

Psalm. 67.
Cant. 1.

Isa. 66.

1. Reg. 15
Ioan. 3. &
14. 15. 16.
1. Ioan. 2.
Exod. 16.

Worldly
 cōsolati-
 ons and
 stand not.
 Resolue
 thy selfe
 once in-
 deed to
 serue
 him,
 & well
 to-
 thou
 shalt
 then
 feele
 this
 hea-
 venly
 ioy,
 wher-
 gea-
 ther.
 of I
 talke,
 as
 many
 thou-
 sandes
 before
 thee
 Exod. 2.

haue done, and neuer yet any man was herin
deceaned. *Moyſes* firſt ranne out of Egypt, to
the hilles of *Madan*, before God appeared vn-
to him: And ſo muſt thy ſoule do out of
worldly vanity, before the can looke for theſe
conſolations.

Begin-
ners chie-
fly cheri-
ſhed by
God.

Luc. 15.

22. But if thou wouldeſt reſolue thy ſelfe
effectually, and once offer thy ſelfe throughly
to his diuine ſeruice: then (no doubt) but
thou ſhouldeſt find moſt ſweet and mercifull
entertainment about all expectation, not-
withſtanding thy former euill life and finnes
whatſoeuer. For that ſuch is the abundant
goodnes of his diuine Maieſty, for encoura-
ging of all men to reſpire vnto him; that he
alwayes ſheweth more particular and tender
loue towards them that come newly vnto his
ſeruice, then vnto others which haue ſerued
him of longer time Which is moſt euidently
ſignified by the Parable of the prodigal ſonne,
whome the good Father cheriſhed with much
more tendernes and ſollicitude, then he did
the elder brother, which had ſerued him con-
tinually. And the cauſes herof are two; the one
for the ioy of the new gotten ſeruant, as is ex-
preſſed by *S. Luke* in the Goſpel, the other,
leaſt he finding no conſolation at the begin-
ning, ſhould turne back to Egypt agayne, as
God by a figure in the children of Iſrael de-
clareth moſt manifeſtly in theſe wordes: *When*

Exod. 12. *Pharao* had permitted the people of Iſrael to depart
out of Egypt; God brought them not by the Countreys of
the Philiftines (which was the neareſt way) thinking
with himſelfe leaſt perhappes it might repent them, if
they ſhould ſee warres ſtraight way riſe againſt them,
and

and so should returne into Egypt againe. Behould heere the cause why Almighty God would not presently permit warre and desolation to fall vpon his people, after they were departed out of Egypt, least they should repent them, & so turne backe againe. What fatherly hart can expresse more tender and inflamed loue, then this?

23. Yet to go forward: after this Principle of internall consolation, ensueth another, making the seruice of God also pleasant, and this is the testimony of a good conscience, whereof blessed S. Paul made so great account, as he called it, *His glory*. And the holy Ghost sayth of it further by the mouth of the Wise-man: *Secura mens quasi inge conuincium*: A secure mynd and good conscience is as it were a perpetuall feast. Of which we may inferre, that the vertuous mā hauing alwaies his secure mind and peace of conscience, liueth alwayes in festiuall ioy and ioyfull feasting. And how then is this life hard or vnpleasant, as you imagine? On the contrary side, the wicked mā, hauing his conscience vexed with the priuity and guilt of many sinnes, the same is alwayes tormented within it selfe, as we reade that the conscience of wicked Cain was, after he had slaine his owne brother: and of Antiochus for his wickednesse done to Ierusalem, and of Iudas for his treason against his maister. As our Saviour also doth signify generally of all naughty men, when he sayth: *That they haue a worme that gnaweth their consciences both day and night*. The reason wherof the holy Scripture openeth in another place, when it sayth: *All wicked-*

The fifth help, is the peace of conscience.

1. Cor. 1.

Prou. 15.

Genes. 4.

1. Mat 2.

Matth 27

AB. 1.

Marc. 9.

wicked-

Sap. 7.

wickednesse is full of feare, giuing testimony of damnation against it selfe, and therefore a troubled conscience alwayes presumeth cruel matters: That is to say, it presumeth cruel thinges to be imminent ouer it selfe, as it maketh accompt to haue deserued. But yet further, aboue all other, holy Iob most liuely setteth forth this miserable state of wicked mens consciences in these wordes: *A wicked man is proued all the dayes of his life, though the time he vncertaine how long he shall play the Tyrant. The sound of terrour is alwayes in his eares, and although it be in time of peace, yet he alway suspecteth some reason against him. He belieueth not that he can rise againe from darkenesse to light, expecting on euery side the sword to come vpon him. When he sitteth downe to eate, he remembreth that the day of darkenesse is ready at hand for him: Tribulation terrifieth him, and anguish of minde enuironeth him, euen as a king is enuironed with souldiars when he goeth to warre. Thus holy Iob.*

The trouble of an euill conscience.

24. Can any thing be expressed more effectually (louing brother) then this matter is heere set downe by holy writ it selfe? What

The saying of S. and pittifull than this man, which hath such Chrysostome a butchery and slaughter-house within his stomacke of owne brest and hart? What feares, what anguish, what desperations are heere declared? S. Chrysostome discourseth most excellently vpon this point. Such is the custome of sinners (sayth he) that they suspect all things, in so much as they doubt their owne shaddowes; they are afrayd afrayd at euery little noyse, and thinke euery man that cometh towards the, to come agaynst them. If men talke together they

Hom. 8 ad
Pop. Anti.

they thinke they speake of their sinnes. Such a thing is sinne, as it bewrayeth it selfe though no man accuse it: it houldeth alwayes the sinner in extreme feare albeyt there be no apparence of any danger towards him. Heare how notably holy writ describeth this feare of sinners, and the iust mans liberty: *The wicked man flyeth though no man pursue him.* And why doth he fly if no man pursue him? For that he hath within his owne conscience an accuser, that doth pursue him, the which accuser he alwaies carryeth about with him. And as he cannot fly from himselfe: so can he not fly from this accuser that resteth within his conscience, but where soeuer he goeth, he is pursued beaten and whipped by the same, and his wound is incurable. But the iust man is nothing so. *The iust (sayth Salomon) is as confident as a lyon.* Hitherto are the wordes of S. Chrysostome. And this shall serue for this Consideration.

Prou. 28;

Prou. 28;

The second Part of this Chapter. Of five other helpes and comforts to the same effect.

25. **B**Tt now by this that hath byn alleadged before, we take notice yet of another prerogative of vertuous lyfe, *The sixth* which is a most liuely hope or confidence of *help, is* eternall saluation, this being one of the greatest treasures and richest Iewels that Christian *confident* men haue left them in this lyfe. For by this *hope.*

we

- we passe through all afflictions, all tribulations and aduerſities most ioyfully. By this we
- Iac. 5.** say with S. Paul, *Ve do glory in our tribulations,*
- Rom. 5.** *knowing that tribulation worketh patience, and patience prooſe, and prooſe hope which confoundeth vs not.* This is our most strong and mighty comfort; this is our ſure anchor in all our most tempeſtuous tymes and stormes, according as the ſame holy Apoſtle auoucheth, when he ſayth:
- Hebr. 6.** *That it is a most strong ſolace & comfort vnto vs, when we make our refuge to the hope that is proposed by God that cannot ly, which hope we hold as the ſure and inſallible anchor of our ſoule.* This is that noble helmer of ſaluation, as the ſame Apoſtle calleth it, which beareth of all the blowes that this world can lay vpon vs. And finally, this is the only rest ſet vp in the hart of a vertuous man; that come life, or come death; come health, or come ſickneſſe; come wealth, or come po- uerty; come proſperity, or come aduerſity: come neuer to violent ſeas and waues of per- ſecution, he ſitteth downe quietly, and ſayth
- Pſalm. 55** *calmely with the Prophet, My trust is in God, and therefore I feare not what fleſh can doe vnto me.* Nay further with holy Iob amidſt all his mi- ryres, he ſingerh this most confident dittie: *Si occiderit me, in ipſo ſperabo:* If God ſhould kil me, yet would I put my trust in him: and this is (as the Scripture ſayd before) to be as con- ſident as a Lion, whoſe property is to ſhew most courage, when he is in greateſt perill, & neare vnto most trouble.
26. But now, as the holy Ghost ſaith: *Non*
- Pſalm. 1.** *ſic impij, non ſic:* The wicked cannot ſay thus, they haue no part in this confidence, no in-
terest

erest in this consolation: *Quia spes impiorum peribit*, sayth the Scripture: the hope of wicked men is vaine, and shall perish. And againe: *Pro. 10. Præstolatio impiorum furor*: The expectation of wicked men is fury. And yet further: *Spes impiorum abhominatio animæ*: The hope of wicked-men is abhomination, and not a comfort vnto their soule. And the reason herof is double. First, for that in very deed (though they say the contrary in words) wicked men do not put their hope and confidence in God, but in the world, in their riches, in their strength, friends, and authority, and finally in the decea- uing arme of man: euen as the Prophet ex- presseth in their person, when he sayth. *VVe haue put a lye for our hope*: That is, we haue put our hope in thinges transitory, which haue de- ceaued vs. And this is yet more expressed by the Scripture, saying: *The hope of wicked-men is as chaffe, which the winde bloweth away: and as a bubble of water which a storme disperseth: and as the smoke which the wind bloweth abroad: and as the remembrance of a ghest that stayeth but one day in his lme.* By all which metaphors, the Holy- Ghost expresseth vnto vs both the vanity of the thinges wherein indeed the wicked do put their trust; and how the same faileth them af- ter a little time, vpon euery small occasion of aduersity that falleth out.

27. This is that also, which God meaneth, when he so stormeth and thundreth against those which goe into Egypt for helpe, and do put their confidence in the strength of *Pharao*, accursing them for the same, and promising, that it shall turne to their owne confusion: which

Ierem. 17. those, which put their chiefe confidence in
 28. worldly helps; as all wicked men doe, what-
 soeuer they say or dissemble to the contrary.

Prou. 10. called *Hypocrites* by *Iob*: For whereas the *Wise-
 Iob. 8.* man sayth: *The hope of wicked men shall perish: Iob*
sayth, The hope of hypocrites shall perish, calling

The wickedmans
 hope is
 not in
 God.

wicked men *Hypocrites*: for that they say, they
 put their hope in God, whereas indeed they
 put it in the world. Which thing, not only
 Scripture, but also experience teacheth. For
 with whome doth the wicked-man consult in
 his affaires and doubteth? With God princi-
 pally, or with the world? To whome doth he
 seeke in his afflictions? Whome doth he call
 vpon in his sickenes? From whome hopeth
 he to receaue comfort in his aduersities? To
 whome yieldeth he thanks in his prosperi-
 ties? When a wordly man taketh in hand any
 worke of importance, doth he first consult
 with God, about the euent therof? Doth he
 fall downe on his knees, and aske his aide?
 Doth he refer it wholly or principally vnto his
 honour? If he do it not, how can he hope for
 aide therein at his handes? How can he repaire
 to him for assistance in the daungers & lettes
 that fall out about the same? How can he haue
 any confidence in him, which hath no part at
 all in that worke? It is hypocrisie then (as *Iob*
truly sayth) for this man to affirme that his
 confidence is in God: whereas indeed it is in
 the world, it is in *Pharao*, it is in *Egypt*, it is in
 the arme of man, it is in a ly. He buildeth not
his house with the Wise-man, vpon a rocke:

but

but with the foole vpon the sandes : and therefore (as Christ well assureth him) *When the* **Matth. 17.**
rayne shall come and fluddes descend, and windes blow, and altogether shall rush upon that house:
(which shalbe at the houre of his death) then shall this house fall, and the fall of it shall be great.
 Great, for the great change which he shall see; The fall
 great, for the great horreur which he shall of a wicked
 conceaue: great, for the great misery which he mas
 shall suffer: great for the vnspcakable ioyes of house.
 heauen lost: great, for the eternall paines of
 hell incurred; great euery way assure thy selfe
 (deare brother) or els the mouth of God would
 neuer haue vsed this word *Great*. And this is
 sufficient for the first reason, why the hope of
 wicked men is vaine; for that indeed they put
 it not in God, but in the world.

28. The second reason is, for that albeit they should put their hope in God, yet (liuing wickedly) it is vaine, and rather to be called **Wicked**
 presumption, then hope. For vnderstanding men can-
 wherof, it is to be noted, that as there are two not hope
 kindes of faiths recounted in holy Scripture, in God.
 the one: *a dead faith* without good workes;
 that is, which belieueth all you say of Christ, **Iacob. 2.**
 but yet obserueth not his commaundements: **Matth. 7.**
 the other *a liuely, and iustifying faith*, which be- **2. Cor. 13**
 lieueth not only, but also worketh by charity, **or 15.**
 as *S. Paul*s words are: So are there two hopes
 following these two faiths : the one of the **Rom. 1.**
 good, proceeding of a good conscience, wher- **Gal. 3.**
 of I haue spoken before: the other of the **Ephes. 2.**
 wicked, resting in a guilty conscience, which
 is indeed no true hope, but rather presumption. **1. Ioan. 3.**
 This *S. Iohn* proueth plainly, when he

sayth: Brethren, if our hart reprehend us not, then haue we confidence with God: That is, if our hart be not guilty of wicked life. And the words immediatly following do more plainly expresse the same, which are these: *Whatsoever we aske, we shall receaue of him, for that we keep his commandements, and do those things which are pleasing in his sight.* The same affirmeth S. Paul, when he sayth: *That the end of Gods commandements is*

1. Tim. 1.

S. Augu- charity, from a pure hart, and a good conscience.
stins say- Which words S. Augustine expounding in di-
ing of uers places of his workes; proueth at large,
Hope. lib. that without a good conscience, there can no
1. de doct. true hope be conceaued. S. Paul (saith he) ad-
Christ. cap. deth (from a good conscience) because of hope:
40. for he which hath the contradiction of an euill con-
science, despaireth to attaine that which he belueth.

In Praefat.

Psalms. 31.

And, Eucry mans hope is in his owne conscience, according as he feeleth himselfe to loue God. And againe in another booke. The Apostle putteth a good conscience for hope, for he only hopeth which hath a good conscience: and he whome the guilt of an euill conscience doth pricke, retireth backe from hope, and hopeth nothing but his owne damnation. I might heere repeate a great many more priuiledges, and prerogatives of a vertuous life, which make the same easy, pleasant, and comfortable, but that this Chapter groweth to be long: and therefore I will only touch (as it were in passing by) two or three other points of the most principall, which notwithstanding would require large discourses, to declare the same according to their dignities.

29. The first wherof is the inestimable priuiledge of liberty and freedom, which the
vertuous

Vertuous doe enioy about the wicked, according as Christ promiseth in these wordes: If The 7.
 you abide in my commandements, you shall be my help is
 schollers indeed, and you shall know the truth, and freedom
 the truth shall set you free: Which wordes S. Paul of mind.
 as it were expounding, sayth: Where the spi- loan. 8.
 rit of our Lord is, there is freedom. And this free-
 dome is meant, from the tyranny and thral- 2. Cor. 3:
 dome of our corrupt sensuality and concupis-
 cence, called by Deuines, the inferiour part of
 our soule, whereunto the wicked are in thral-
 dome, as neuer was any bondslauie more to al-
 most merciles, cruell, and bloudy Tyranny.
 This in part may be conceaued by this one e-
 xample. If a man had married a rich, beau-
 tifull, and noble gentle-woman, adorned with
 all induments which might be deuised or de-
 sired in that sexe: and yet notwithstandinge
 should be so sorted & entangled with the loue
 of some foule and dishonest beggar, or seruile An ex-
 mayde of his house, as for her sake to aban- plexpre-
 done the company and friendship of his sayd, sing the
 wife, to spend his tyme in dalliance and seruice: bondage
 of this base hussie-wife, to runne, to goe, to of wicked
 stand still at her appointement: to put all his men giue
 liuing and reuenues into her hands, for her to sensu-
 to consume, and spoyle at her pleasure: to de- ality.
 ny her nothing, but to wayte and serue her at
 a becke, yea, and to compell his sayd wyfe to
 do the same: would you not thinke this mans
 lyfe miserable and most seruile? And yet sure-
 ly the manner of seruitude whereof we talke,
 is far greater and more intollerable than this.
 For no woman or other creature in this world
 is, or can be of that beauty or nobility, that

Lady Reason is, to whome man by his creation was espoused; which notwithstanding we see abandoned, contemned and reiected by him, for the loue of sensuality; her hand-mayde, & and a most deformed creature in respect of *Reason*, in whose loue notwithstanding or rather seruitude, we see wicked men so drownded, as they serue her day and night withall paynes, perils, and experiences; and do constrayne also *Reason* her selfe to be subiect to all the beκες and commaundements of this new Tyrannicall and vile maistresse. For wherefore do they labour? wherefore doe they watch? wherefore doe they heape riches together, but only to serue their sensuality & her desires? Wherefore do they beat their braines but only to satisfy this cruell Tyrant, and her passions?

The misery of a mā ruled by sensuality.

2. Reg. 11

Iud 14.

3. Reg. 1

30. And if you will see indeed how cruell and pittifull this seruitude is: consider onely some particular examples of the same. Take a man whome she oueruleth in any passion: as for example, in the lust of the flesh: what paynes taketh he for her? How doth he labour? How doth he drudge in this seruitude? How potent and strong doth he feeble her Tyranny? Remember the strength of *Sampson*, the wysedome of *Salomon*, the sanctity of *David* ouerthrowne by this tyranny. *Iupiter*, *Mars* and *Hercules*, who for their valiant actes otherwise were accounted Gods of the *Pagans*: were they not overcome, and made slaues by the enchantermet of this Tyrant? And if you will yet further see of what strength she is, and how cruelly she executeth the same vpon those that Christ hath not deliuered from her bondage:

dage : consider (for example take in this kind)
 the pittifull case of some disloyall wife , who
 though she know that by committing adulter-
 ry , she runneth into a thousand daungers and
 inconueniences ; as the losse of Gods fauour,
 the hatred of her husband , the danger of pu-
 nishment , the offence of her friends, the vtter
 dishonour of her person (if it be knowne) and
 finally , the ruine and perill of body and soule:
 yet to satisfy this Tyrant , she will aduenture
 to commit the sinne , notwithstanding any
 danger or peril whatsoeuer . Neither is it only
 in this one point of carnall lust , wherein sen-
 suality hath such Tyrannycall domination o-
 uer them that enthrall themselues vnto her :
 but also in euery other passion . Looke vpon an
 ambitious or vayne glorious man : see how he
 serueth this maistresse : with what care and di-
 ligence he attendeth her cōmands : which is no
 other , but to pursue a litle feather flying before
 him in the ayre . You shall see that he omitteth
 no one thing , no one time no one circūstance
 for gaining therof . He riseth early , goeth late to
 bed , trotteeth by day , studyeth by night , heer he
 flattereth , there he dissembleth , heer he stoo-
 peth , there he looketh bigge : heer he maketh
 friendes , there he preuenteth enemies ; and to
 this only end referreth all his actions , and ap-
 plyeth al his other matters , al his order of lyfe ,
 his company-keeping , his suites of apparell ,
 his house , his table , his horses , his seruantes ,
 his talke , his behauiour , his iestes , his looks ,
 and his very going in the streets .

An am-
 bitious
 man.

31. In likewise , he that serueth this Beldame in the passion of couetousnes , what a mi-

A con-
 tious mā.

terrible slavery doth he abide, his hart being so mured in prison with mony, as he must only thinke thereof, talke thereof, dreame thereof, and imagine only new wayes to get the same, and nothing else. If you should see a Christian man in slavery vnder the great Turke in a galley by the legges with chaynes, there to serue by rowing for euer; you could not but take compassion of his case. And what then shall we doe of the misery of this man, who standeth in captivity to a more base creature then is a Turke, or any other reasonable creature: that is, to a peece of metall, in whose prison he lyeth bound, not only by the feete, in such sort, as he may not goe any where agaynst the commodity and commandement of the same: but also by the hands, by the mouth, by the eyes, by the eares, and by hart: So as he may neyther doe, speake, see, heare, or thinke any thing, but in seruice of this Māmon. Was there euer seruitude so great as this? Doth not Christ say truly then: *Qui facit peccatum, seruus est peccati*: He that committeth sinne is a slaue vnto sinne? Doth not Saint Peter say well: *A quo quis superatus est, huius est seruus est*: A man is a slaue to that, whereby he is conquered?

Ioan. 8.

Rom. 6.

2. Pet. 2.

The liberty a man hath by seruing god

32. From this slavery then are the vertuous deliuered, by the power of Christ, and by his assistance; in so much, as they rule ouer their passions and sensuality, and are not ruled thereby. This God promised by the Prophet *Ezechiel*, saying: *And they shall know, that I am their Lord when he shall breake the chaynes of their yoke, and shall deliuer them from the power of those,*

Ezech. 34.

that ouerruled them before. And this benefit holy David acknowledged in himselfe when he vsed these most affectuous words to almighty God: O Lord I am thy seruant, I am thy seruant and the child of thy handmayde; thou hast broken my bandes, and I will sacrifice to thee, a sacrifice of prayse. This benefite also acknowledged S. Paul, when he sayd: That our old man was crucified, to the end the body of sinne might be destroyed, and we be no more in seruitude to sinne: Vnderstanding by the Old man, and the body of sinne, our concupiscence, mortified by the grace of Christ in the vertuous.

Psal. 90

Rom. 6

33. After this priuledge of freedome, followeth another, of no lesse importance then this: And that is, a certayne heauenly peace, serenity and tranquillity of mynd, according to the saying of the Prophet, *Factus est in pace locus eius*, His place is made in peace. And in another place: *Pax multa diligentibus legem tuam*: There is great peace to the that loue thy law. And on the contrary side, the Prophet Isay repeateth this sentence oftentimes from the mouth of almighty God himselfe: *Non est pax impijs, dicit Dominus*: Our Lord God auoucheth, that there is no peace to the wicked. And another Prophet sayth of the same mā: *Contritio et infelicitas in uia eorum, et non cognouerunt uiam pacis*. The reason of this difference hath byn declared heeretofore, whereas I set downe the diuersity of good & euill men, touching their passions. For the vertuous hauing now (by the ayde of Christs holy grace) subdued their sayd passions, doe passe on their life most sweetly & calmly vnder the guide of rea-

The first help is Peace of mind.

Psal. 75
Psal. 118.

Isa. 48. 57

Psal. 13.

Rom. 11. son, without any perturbations that endanger them in the greatest occurrents of this miserable life. But the wicked not hauing mortified any part of their said passions, are tossed and tumbled with the same, as with vehement and contrary windes. And therefore their state is compared by *Esay* to a tempestuous sea, that neuer is quiet: and by *S. Iames* to a Citty or Countrey, where the inhabitanes are at warre and sedition among themselves. And the causes herof are two: First, for that these passions of concupiscence being many and almost infinite in number, do lust after infinite thinges, and are neuer satisfied, but are like those bloud-suckers which the Wise-man speaketh of, that cry alwayes *Give, Give*, and neuer say *Hot*. As for example, tel me, when is the ambitious man satisfied with honour? Or the incontinent man with carnality? Or the covetous man with money? Neuer truly, and therefore as that mother cannot but be greatly afflicted, which should haue many children crying to her at once for meate, she hauing no foode at all, or not sufficient to breake vnto them: So the wicked man being greedily called vpon without ceasing, by almost infinite passions, to yield vnto their desires, must needs be vexed and pitifully tormented, especially being not able to satisfy any one of the least of their petitions.

34. Another cause of vexation in these men is, for that these passions of disordinate concupiscence, be oftentimes contrary the one to the other, and do demaund most opposite & contrary things, representing vnto vs most liuely

*Isa. 57.**Iac. 3.*

Two causes of disquietnes in wicked men.

Prou. 30.

A similitude.

The 2. cause.

fiuely the confusion of *Babel*, where one tongue spake against another, and that in diuerse and contrary language. So we see oftentimes that the desire of honour, sayth to his maister; *Spend heere*: But the passion of avarice sayth; *Hould thy handes*. Lechery sayth; *Venure heere*: But pride sayth, *No, it may turne thee to dishonour*. Anger sayth; *Reuenge thy selfe heere*: But ambition sayth, *It is better to dissemble*. And finally, here is fulfilled that which the Prophet sayth: *Vidi iniquitatem & contradictionem in ciuitate*: I haue seene iniquity and contradiction in the selfe same Citty. Iniquity, for that all the demaundes of these passions are most vniust, for so much as they are against reason her selfe: Contradiction, for that one contradicteth the other in their demaundes. From all which miseries God hath deliuered the iust by giuing them his peace, *which passeth all vnderstanding*, as the Apostle sayth, and which the world can neither giue nor taste of, as Christ himselfe affirmeth. And thus many causes may be alleaged now (besides many other which I passe ouer) to iustify the verity of our Sauours words, affirming, *That his yoke is sweet and easy*: To wit, the assistance of grace; the loue of God, the light of vnderstanding, the internall consolation, the quiet of conscience, the confidence therof proceeding, the liberty of soule and body, with the sweet rest and peace of our spirits, both towardes God, our neighbours, & our selues. By all which meanes, helps, priuiledges and singlar benefites, the vertuous are assisted aboue the wicked, as hath byn shewed, & their way made easy, light & pleasant.

Genes. 13.

Psalm. 54.

Phil. 4.

Ioan. 4. 1.

7.

Matth. 10

The 9.
reason is
expecta-
tion of
reward.

An ex-
ample.

Genes. 40.
41. 43.

35. To all which yet we may adioine one other great Priuiledge, as the last, but not the least comfort to them that walke vnder the yoke of Christs seruice; & this is, the promise and most assured expectation of reward, to wit, of eternall glory and felicity to the good; and of euerlasting damnation and torments vnto the wicked. O good God, what a matter is this, to comfort the one, if their life were painefull, and to afflict the other, amidst their greatest pleasure and sweetest delectations! The labourer when he thinketh of his good pay at night, is encouraged to goe through with the heat of the day, though it be painfull vnto him. Two, that should passe together towards their Contrey, the one to receaue honour for good seruice done abroad, the other as prisoner to be arraigned of treasons, committed in forraine dominions against his Soueraigne, could not be alike merry in their Inne vpon the way. For albeit he that stood in daunger should sing, or make shew of courage and comfort, and set a good face vpon the matter: Yet the other might well thinke that his hart had many a cold pull within him. As no doubt but wicked men haue, when they thinke with themselves, of the life to come. If *Ioseph* and *Pharaos* baker had knowen both their distinct lottes in prison: to wit, that on such a day, one should be called to be made Lord of *Egypt*, and the other to be hanged, they could hardly haue bene alike merry whiles they liued together in the time of their imprisonment. The like may be said, and much more truly, of vertuous & wicked men

men in this world. For when the one sort do but thinke vpon the day of death, which to them is to be the day of their deliuerance from this prison, their hartes cannot but leape for very ioy, considering what is herafter to ensue vnto them. But the other are afflicted, and doe fall into melancholy and extreme desolation, as often as mention or remembrance of death is offered: for that they are sure, that it bringeth with it their eternall bane, according as holy Scripture sayth: *The wicked man being dead, there remaineth no more hope vnto him.*

Prov. 11,

36. Well then (deare Christian brother) if all these things be so, what should stay thee now at length to make this resolution, wherevnto I exhort thee? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the way vnpleasant? Or wilt thou believe others that tell thee so, albeit they know lesse of the matter then thy selfe? Believe rather the word and promise of thy Sauour Christ, which assureth thee the contrary. Believe the reasons before alleaged, which do proue it most euidently. Believe the testimonies of *Math. 11* them which haue experienced the matter in themselves, as King *Dauid*, *S. Paul*, *S. Iohn Evangelist*, and others, whose testimonies I haue alleaged before, concerning their owne prooffe. Believe many hundreds, which by the holy grace of God are conuerted dayly in Christendome from vicious life, to the perfect seruice of their Lord: All which do protest, that themselves haue found much more facility & comfort, then either I haue said in this place, or can say in the matter.

37. And

37. And for that perhaps thou mayst re-
 ply, that such men as haue experienced this
 in themselves, are not now liuing in the place
 where thou art, to giue this testimony of their
 owne experience: I can, and do assure thee v-
 pon my conscience before almighty God, that
 I haue had conference with no small number
 of such persons my selfe, and that to my sin-
 gular comfort, in beholding the strong hand &
 exceeding bountifulnesse of Gods sweetnes
 towards them in this case. Oh deare brother,
 no tongue can expresse what I haue seene
 herin, and yet saw I not the least part of that
 which they inwardly felt. But yet this may I
 say, that they who attend in the Catholique
 Church to deale with soules, in the holy Sa-
 crament of Confession, are indeed those, of
 whome the Prophet sayth: *That they worke in*
multitudes of waters, and do see the meruailes of God
in the depth. In the depth (I say) of mens con-
 sciences, vttered with infinite multitudes of
 teares, when God toucheth the same with
 his holy grace. Belicue me (good reader) for I
 speake in truth before our Lord Iesvs, I haue
 seene so great and exceeding consolation in
 diuers great sinners after their conuersion, as
 no hart can almost conceaue; and the hartes
 which receaued them were hardly able to
 containe the same: So abundantly distilled
 downe that heavenly dew from the most li-
 berall and bountifull hand of God. And that
 this may not seeme strange vnto thee, thou
 must know, that it is recorded of one holy
 man called *Ephraim*, that he had so maruai-
 lous great consolations after his conuersion, as

Psalme. 106

he was often constrained to cry out to God:

O Lord retire thy hand from me a little, for that my *Vide Pra-*
 hart is not able to receave so extreme ioy. And the *turn spirit-*
 like is written of S. Bernard, who for a cer- *tuale SS.*
 taine time after his conuersion from the *Patrum.*
 world, remained as it were deprived of his
 senses, by the excessiue consolation he had
 from God. *Gotfr. in*
vita Bern.

38. Howbeit, if all this cannot mooue
 thee, but that thou wilt still remaine in thy dis-
 trust, heare the testimony of one, whome I am
 sure thou wilt not for shame discredit, espe-
 cially speaking of his owne experience: And
 this is the holy martyr and Doctor S. Cyprian,
 who writing of the very same matter to a se-
 cret friend of his called *Donatus*, confesseth
 that he was before his conuersion, being yet
 a Gentile, of the same opinion that *Donatus*,
 was now, to wit, that it was impossible for
 him to change his manners so easily, and to
 finde such comfort in a vertuous life, as after
 he did, being accustomed before, and habi-
 tuated in the contrary, and so intituleth the
 Argument of his discourse: *Of the force of Gods*
grace, and beginneth his narration in this sort.
Accipe quod sentitur antequam discitur &c. Take
 that which is first felt before it be learned,
 and that which is not gathered by long tract
 of time, but is receaved in a moment by the
 compendious influence of Gods holy grace.
 When I lay in darkenes, and in that blind
 night of ignorance, and whiles I fledged bi-
 ther and thither, as doubtfull and wauering
 in this sea of the troublesome world, being
 ignorant of mine owne life, and deuoid both

The ex-
 ample of S.
 Cyprian,
Lib. 1. ep.
 1.

of

Saint Cy-
prians
doubts &
difficultes
of the
force of
Gods
grace.

Imagi-
ned im-
possibili-
ties.

of truth and light, I did esteeme it hard, and
difficile, according to these manners of myne,
that which Gods mercy did promise vnto me
for my saluation, that I might be borne againe
into a new lyfe, by the benefite of baptisme,
and that laying aside the former corruption,
which before possessed my body, I should be
made new in mind and soule, without disso-
lution of my sayd body.

39. This (I say) seemed vnto me impos-
sible: for how (quoth I to my self) can so great
a conuersion be expected; that so twisfly, and
vpon the suddayne, is to be shaken off that
which by continuance hath byn made as it
were naturall? And that which by long vse is
so engrafted, as now it is impossible to be re-
moued? When (said I to my self) will he learne
parsimony, or to be sparing in dyet, which is
accustomed to large and delicate banquets?
And he which is wont to shine and ghter in
precious apparell, gold and purple, when will
he come downe and be content to abase him-
selfe vnto simple and vulgar attire. He that is
delighted with honours and authority, and en-
signes of rule and charge to be borne before
him, cannot abide to be inglorious, and to
lead a priuate lyfe. Another that is accustomed
to walke with a great trayne of Clients & de-
pendents, thinketh it a great punishment to
be alone and solitary. And finally, he that is
once entangled with the snares and alluring
baytes of vices, can very hardly auoyd; but
that drunkenesse will prouoke him, pride
will pusse him vp, anger will enflame him co-
uetousnesse will disquiet him, cruelty will
sing

sting him, ambition will draw him, lust will precipitate and cast him downe headlong.

40. This did I debate with my selfe before my Conuerſion, when I was entangled with infinite errorrs of my former life, and did not belieue, that I could be deliuered from them, hauing ſo giuen my ſelfe ouer vnto their dominion, as I did now deſpaire of amendment. But after that theſe ſpottes of my former life were once cleaſed by the help of holy baptiſme, and that the light of heauen came downe into my purged and pure breſt; after that the holy ghoſt comming from aboue did renew me by a ſecond natiuity, making me a new man: it is wonderfull, how preſently thoſe thinges that were doubtfull before, were made cleare in me, and thoſe things opened which were ſhut before, and thoſe things did ſhine, which before were darke and duſky. It is wonderfull (I ſay) how that which ſeemed hard was now made eaſy, & that which was thought impoſſible appeared now factible: So as it might well appeare, that which before I felt in my ſelfe, was earthly and borne of the fleſh, and ſubiect to ſinne, and that which now I felt, was of God; quickned, and endued with lyfe by the holy Ghoſt. Truly thou knoweſt my friend *Donatus*; and canſt remember together with me, what this new ſtate of ours (I meane this death of ſinnes and lyfe of vertues) hath taken from vs of the one, and brought vnto vs of the other. Thou knoweſt it (I ſay) neyther it is conuenient for me to bragge therof; for that it is an odious thing to boalt in a māſ owne prayſes: albeit in truth it cannot well be called

What S.
Cyprian
felt after
his con-
uerſion.

called boasting, but rather gratitude, whatsoever is not ascribed to the vertue or merit of man, but to the gift of almighty God &c.

41. Thus far *S. Cyprian*; which being the man he was, and having proued both the states of vice and vertue, and affirming his experience with so effectually wordes, ought greatly to moue vs. And the very like writteth *S. Augustine* of himselfe in his bookes of Confessi-

Lib. 6. Confess. cap. 12 on; shewing that his owne passions and the diuell together would needs haue perswaded him, before his conuersion, that he should neuer be able to abide the austerity of a vertuous lyfe: especially touching continency from sins

18. 14. 15 of the flesh, which notwithstanding he afterwards found both easy, pleasant, and without all difficulty. For which he breaketh into these wordes, directed vnto almighty God himselfe: *O my Lord, let me remember and confesse thy mercies towards me: Let my very bones reioyce & say vnto thee: O Lord who is like vnto thee? Thou*

Psal. 34 hast broken my chaynes, & I will sacrifice to thee a sacrifice of thanks-giuing. These chaynes which the blessed man mentioneth, were the chaynes of concupiscence, whereby he stood bound in captiuitie before his conuersion, as he there confesseth; but presently therupon he was deliuered of the same, by the blessed helpe of Gods most holy grace.

42. My counsaile should be therefore vnto thee (gentle Reader) that seeing thou hast conclusion of so many testimonies, examples, reasons, and this second and promises of this matter, thou shouldest at least proue once, by thyne owne experience, whether this thing be true or no; especially seeing

seeing it is a matter of so great importance, & so worthy thy tryall: That is to say, a matter concerning so neerly thy eternall saluation as it doth. If a meane fellow should come vnto thee, and offer for hazarding of one crowne of gold, to make thee a thousand by *Alchimy*; A similitude, albeyt thou shouldest suspect him for a coler-ner: yet the hope of gayne being so great & the aduenture of losse so small, thou wouldest go nigh for once, to venture, and see the tryall. And how much more shouldest thou do it then in this case, where by prooffe thou canst leesse nothing; and if thou speed well, thou art sure to gayne as much as Gods Kingdome & the euerlasting ioy of heauen is worth. And thus much for this **Second Part.**

*The third Part of this Chapter. Contayning cer-
tayne instructions and examples for ouer-
comming of difficulties.*

43. **A**Nd now, albeyt, this great affaire be such as I haue declared before, & nothing so as the world and Satari do beare men in hand: yet may not I let passe in this place (deare Christiā) to admonish thee of one thing, which the ancient Fathers and Saints of God, that haue passed ouer this riuer before thee (I meane the riuer deuiding be-
tweene Gods seruice & the world) do affirme of their owne experience; and that is, that as
soone as thou takest this worke, or resolution

Resistance
at the be-
ginning.

*Cypr. lib. 1
epist. 1.*

Aug. lib. 1.

doct. c. 23.

Greg. lib.

Moral. 4.

cap. 14 lib

32. cap. 18

Bernard in

Psalme 90

Cyr. lib de

Orat.

Orig. hom.

33. in Ex-

od. & 9. in

Leuit. 1.

& 11. in

Iosue.

Hi. in psal

118.

Ecc. 22.

Mar. 9.

in hand, thou must expect many great encounters, strong impediments, sharpe contradictions, and fierce temptations: thou must expect assaultes, combats, and open warre within thy selfe for a tyme. For this *S. Cyprian*, *S. Augustine*, *S. Gregory*, and *S. Bernard* doe affirme vpon their owne proofes, notwithstanding they had the victory easily, as hath byn sayd. This doe *Cyrl* and *Origen* shew in diuers places at large vpon like experience. This doth *S. Hilary* proue both by reasons & examples. This doth the Scripture it selfe forewarne thee, when it sayth: *My sonne when thou art to come to the service of God, stand fast in iustice and in feare, & prepare thy mind to temptation.* And the reason of this is, for that the diuell possessing quietly thy soule before, lay still, and sought onely meanes to content the same, by daily suggesting new delightes of carnall & worldly pleasures: But when he seeth that thou offerest to goe from him, he beginneth strayght wayes to rage, and to moue sedition within thee, and toASSE vp and downe both heauen and earth, before he will leese his Kingdome in thy soule. This is euident by the example of him whome our Sauour Christ comming downe from the hill after his Transfiguration, deliuered from a deafe and dumbe spirit. For albeyt this diuell would seeme neyther to heare nor speake, while he possessed that body quietly: yet when Christ commaunded him to goe out, he both heard and cryed out, and did so teare and rent that poore body, before he departed, as all the standers by thought indeed that he had byn dead. This also in figure was shewed

shewed by the story of *Laban*, who neuer persecuted his sonne in-law *Jacob*, vntill he would needs depart from him. And yet was this more playnely expressed in the doings of *Pharaoh*, who after once he perceaued that the people of *Israel* meant to depart his Kingdome, neuer ceased gricuously to afflict the (as *Moses* testifyeth) vntill God vterly deliuered them out of his hands, with the ruine and destruction of all their enemies. Which euent all holy Doctours & Saints in Gods Church haue expounded to be a playne figure of the deliuey of sonles from the Tyranny of the diuell. *Genes. 31. Exod. 32.*

44. And now if thou wouldest haue a liuely example of al this that I haue said before, I could alledge thee many; but for breuityes sake, one only of *S. Augustines* conuersion shall suffice, testified by himselfe in his *Bookes of Confessions*. It is a meruailous example, and containeth many most notable and comfortable pointes. And surely whosoeuer shall but read the whole at large, especially in his sixt, seauenth, and eight Books of his *Confessions*, shall greatly be moued and instructed therby. And I beseech the reader that vnderstandeth the latin tongue, to view ouer at least but certayne Chapters of the eight Booke, where this Saints finall conuersion (after infinite combats) is recounted. It were to long to repeate all heer, though indeed it be such a matter, as no man could euer be weary to heare it. There he sheweth, how he was tossed and tumbled in this conflict betweene the fleshy & the spirit; betweene God, drawing on one side, and the world, the flesh, and the diuell houlding back *The conuersion of S. Augustine. Lib. 8. Confess. c. 11. Cap. 6.*

A Mona-
stery of
Monks at
Millan
before S.
Augusti-
nes time.

Cap. 7.

on the other part. He went to *Simplucianus* a learned old man and a deuout Christian: he went to *S. Ambrose* Bishop of *Milan*, and after his conference with them, he was more troubled then before. He consulted with his companions *Nebrius* and *Alipius*, but all would not ease him. One day after dinner there came into his house, a Christian courtier and Capitaine named *Posinius*, and finding by chance *S. Paules* Epistles vpon the table, where *S. Augustine* and his fellowes were at play, by occasion therof fel into talke of spirituall matters; and among other thinges, to recite vnto them the life of *S. Antony* the monke of *Egypt*, and the infinite vertues and miracles of the same, which he had found in a booke among Christians a little before, and therby was himselfe conuerted to Christianity. Which story after *S. Augustine* had heard, as also, that there was a monastery of those monkes, without the walles of *Millan* (in which Citty this happened) and that they were nourished by *S. Ambrose* the Bishop (wherof *S. Augustine* before this knew nothing) he was much more afflicted then before: and after *Posinian* was departed, with-drawing himselfe a side, had a most terrible combat with himselfe, wherof he writeth thus: *What did I not say against my selfe in this conflict? How did I beat and whyppe my owne soule, to make her follow thee, O Lord? But she held backe, she refused, and excused herselfe; and when all her argumentes were conuicted, she remained in horroure and feare, as of death, to be restrained from her loose custome of sinne, wherby she had now consumed herselfe euen vnto death. After this he went*

into

into a garden with *Alipius* his companion, and there cried out vnto him. *Quid hoc est? Quid patimur? Surgunt indocti & celum rapiunt; & nos cum doctrinis nostris, sine corde, ecce ubi voluntamur in carne & sanguine.* What is this (*Alipius*?) what suffer we vnder the tyranny of sinne? Vnlearned men (such as *S. Antony* and others) doe take heauen by violence; and we with all our learning, without hartes, behould how we ly goueling in flesh and bloud? And he goeth forward in that place, shewing the wonderfull & almost incredible tribulations, that he had in this fight that day. After this, he went further into an orchard, and there he had yet a greater conflict. For there all his pleasures past represented themselues together before his eyes, saying vnto him: *Demittes ne nos, & à momento isto non erimus tecum ultra in eternum? &c.* What wilt thou abandon vs, and shall not we be with thee any more for euer, after this moment? Shall it not be lawfull for thee to do this and that any more hereafter? And then sayth *S. Augustine*: O Lord, turne from the mind of thy seruant, to thinke of that filth which they objected to my soule. What filth, what shamefull pleasures did they lay before mine eyes? At length he sayth that after long & tedious combates, a meruailous tempest of weeping came vpon him; and being not able to resist any longer, he ranne away from *Alipius*, and cast himselfe vpon the ground vnder a figge tree, and gaue full scope vnto his eyes, which brought forth presently whole fluddes of teares. Which after they were a little past ouer, he began to speake to God in this sort.

Cap. 8.

Marke this gentle Reader.

Cap. 12.

Ibidem.

Et tu Domine, usquequo? Quamdiu? Quamdiu eras, & eras? Quare non modo? Quare non hac hora finis est turpitudinis mee? O Lord, how long wilt thou suffer me thus? how long? how long shall I say to morrow: why should I not do it now? why should there not be an end of my filthy life, euen at this instant? And after this followeth his finall and miraculous conuerſion, together with the conuerſion of *Alpius* his companion: which because it is ſet downe briefly by himſelfe, I will recite his owne words, which are, as followeth immediatly vpon thoſe that went before.

S. Augu-
ſtines fi-
nali con-
uerſio by
a voyce
from hea-
uen.

45. I did talke (ſaith he) in this ſort to almighty God, and did weepe moſt bitterly, with a deepe contrition of my hart, and behold, I heard a voyce, as if it had byn of ſome child ſinging from ſome houſe neere vnto me, and oftentimes it repeated theſe wordes: *Take vp and reade, Take vp and reade:* And ſtraight wayes, I changing my countenance, began to thinke moſt earneſtly with my ſelfe whether children were wont to ſing any ſuch thing: in any kind of game that they vſed, but I could neuer remember, that I had heard any ſuch thing before. Wherefore reſſeſſing the force of my teares, I roſe vp, interpreting no other thing, but that this voyce came from heauen, to bid me open the booke that I had with me (which was *S. Pauls Epistles*) and to read the fiſt Chapter that I ſhould find. For I had heard before of *S. Antony*, how he was admoniſhed to his conuerſion, by hearing a ſentence of the Goſpel, which was read, when he by chance came into the Church: And the

ſen-

Sentence was : Go, and sell all thou hast, and giue
 to the poore, and thou shalt haue a treasure in heauen, S. Anto-
 ny and come and follow me. Which saying S. Antony nics con-
 taking as spoken to him in particular, was uersion .
 presently conuerted to thee (O Lord.) Where Anthan. in
 fore I went in hast to the place where Alpius uita An-
 sate, for that I had left my booke there, when tony.
 I departed. I snatched it vp, and opened it, Math. 19
 and read in silence the first Chapter that offered
 it selfe vnto mine eyes, and therein were
 these wordes : Not in banquettings, or in drinke- Rom. 13.
 nesse, not in wantonnes, and chamber-works; not
 in contention and emulation; but doe you put on our
 Lord Iesus-Christ, and doe you not performe the pro-
 uidence of flesh in concupiscences.

46. Further then this sentence I would not
 read; neyther was it needfull. For presently
 with the end of this sentence, as if the light of
 security had been powred into my hart, all
 the darknes of my doubtfullnes fled away.
 Whereupon putting in my finger, or some o-
 ther signe (which now I remember not) vpon
 the place; I closed the booke, and with a quiet
 countenance opened the whole matter to Ali-
 pius. And he by this meanes, vttered also that
 vocation, that now wrought in him, which I
 before knew not. He desired that he might see
 what I had read, and I shewed the place vnto
 him. He considered the whole, and went fur-
 ther also then I had read. For it followed in S.
 Paul (which I knew not:) Take vnto you him
 that is yet weake in fayth. Which saying Alpius
 applied vnto himselfe, and opened his whole
 state of doubtfulness vnto me. But by this ad-
 monition of S. Paul he was established, & was

ioyned to me in my good purpose : but yet
calmely , and without any troublesome con-
tention, according to his nature and manners,
wherby he differed alwayes greatly from me,
in the better part .

47. After this we went in together to my
mother : we tell her the whole matter ; she re-
ioyceth. We recite vnto her the whole
order of the thing ; she exulteth & triūpheth,
and blesteth thee (O Lord) which art more
strong and liberall than we can aske or vnder-
stand : for that she saw now much more gran-
ted to her from thee touching me , then she
was wont to aske with her pittiful and lamen-
table sighes. For thou haddst so conuerted me
now to thee , that I neyther sought for wyfe,
nor any other hope all of this world, lyuing &
abyding in that Rule of sayth , in which thou
didst reueale me vnto her, so many yeares be-
fore. And thus thou diddest turne her sorrow
now into more abundant solace, the she could
wish , & into much more deare and chaste ioy
the she could require by my children, her ne-
phews, if I had taken a wife. O Lord, I am thy
seruant , I am now thy seruant, & child of thy
hand. mayd: thou hast broken my chaynes & I
will offer to thee therefore a sacrifice of prayse.
Let my hart & tonge prayse thee & my bones
say to thee : *O Lord, who is like vnto thee ?* Let
them say it O Lord , and do thou answer (I
beseech thee) and say to my soule: *I am thy sal-
uation.* Hitherto are *S. Augustins* owne words.

48. Now then (deare Christian) in the mi-
raculous examples of this famous mans con-
uersion , there be diuers things to be noted,
both

both for our comfort, and also for our instruction. First is to be marked the great conflict he had with his ghostly enemy, before he could get out of his possession and dominion; which was so much the more (no doubt) for that he was to be so great a pillar afterward in Gods Church. And we see that his fellow *Alipius* found not so great resistance, for that the enemy saw there was much lesse in him to hurt his Kingdome, then in *S. Augustine*: which ought greatly to animate & comfort them, that feeble great resistance, and strong temptations against their vocation; assuring theselues, that this is a signe of more grace & fauour, if they manfully goe through. So was *S. Paul* called (as we read) most violently, being stricken downe to the ground & made blind by Christ before his conuersion; For that he was a chosen vessel, to beare Christes name vnto the Gentiles.

The best men haue greatest conflicts in their conuersion.

Act. 9.

49. Secondly it is to be noted in the same example, that although this man had most strong passions before his conuersion; & that in the greatest and most incurable diseases, which commonly afflict worldly men: as in ambition, couetousnes, and finnes of the flesh (according as himselfe before cōfesseth) which maladies possessed him so strongly indeed, as he thought it vnpossible (before his conuersion) euer to subdue and conquer the same: Yet afterward he proued the contrary, by the help of Gods omnipotent grace. Thirdly it is also to be considered, that he had not only the victory ouer these his passions afterward, but also found great sweetnes in the way of vertuous life. For a little after his conuersion, he

Lib. 6. c. 6.
or 15.

Lib. 9. c. 6.

writeth: I could not be satisfied (O Lord) in those dayes, with the meruailous sweetnes which thou gauest me. O how much did I vse in thy hymnes, and canticles, being vehemently stirred vp with the voyces of thy Church, singing most sweetly. Those voyces did runne into my eares, and thy truth did melt into my hart, and thence did boyle out an affection of piety, & made teares to runne from me, & I was in most happy state with them. So he.

The diligence of S. Augustine in trying & following Gods vocation

Apoc. 3.

50 Fourthly is to be remembred, for our instruction and imitation, the behauour of this holy man concerning his vocation. First in searching and trying out the same, by his repaire to *S. Ambrose*, to *Simplicianus*, and others, by reading of good bookes, frequenting of good company, and the like: which thou oughtest also (good reader) to do, when thou feelest thy selfe inwardly moued, and not to lye dead, as many are wont, resisting openly the holy Ghost, with all his good motions, and not so much as once to giue eare to the knocking of Christ at the dore of their consciences. Moreouer *S. Augustine* (as we see) refused not the meanes to know his vocation but prayed, wept, and often retired himselfe alone from company to talke with God, in that matter: Which many of vs will neuer do, but rather do detest and fly all meanes, that may bring vs into those cogitations of our conuersion. Finally *S. Augustine*, after he had once seene cleerly the will and pleasure of God, made no more stay of the matter, but brake off strongly from all the world and vanities

nities therof, gaue ouer his Rhetorique lecture at Millan, left all hope of promotion in the Court, and becooke himselfe to serue almighty God throughly; and therefore no meruaile if he receaued so great consolation & aduancement from God afterward, as to be so worthy a member in holy Church. Which example is to be followed of all them that desire perfection, so far forth as ech mans condition and state of life permitteth.

51. And heere, by this occasion, I may not let passe to aduertise thee (good reader) and also by *S. Augustines* example, to forewarne thee, that whosoever meaneth to make this resolution throughly, must vse some violence to himselfe at the beginning. For as a fire, if you rush in vpon it with force, is easily put out; but if you deale softly, putting in one hand after another, you may rather hurt your selfe then extinguish the same. So is it with our passions, who require manhood and courage for a time especially at the beginning. Which whosoever shall vse, together with the other meanes that shalbe set downe (God willing) heereafter in this Treatise: he shall most certainly finde that thing to be easie, which now he thinketh heauy, and that sweet, which now he esteemeth so vnfauiourly. For prooffe wherof, as also for conclusion of this Chapter, I will alleage a short discourte out of *S. Bernard*, who after his fashion proueth the same most fitly by an authority alleaged out of the holy Scriptures His wordes are these.

52. Christ sayth vnto vs: *Take my yoke vpon you, and you shall find rest.* This is a meruaillous nouel-

Violence
to be v-
sed at the
begin-
ning of
our con-
uersion.

nouelty, but that it cometh from him, which Bernard in maketh all things new. He that taketh vp a yoke, illa verba findeth rest: he that leaueth all, findeth a hundred times so much. He knew well this (I Euangelij, meane that man, according to the hart of Ecce nos God) which said in his Psalme, Dost the seate of reliquimus iniquities cleaue to thee (O Lord) which feignest a labour. bow in thy commandement? Is not this a feigned

Psalm. 93 I meane a light burden, a sweet yoke, an anointed crosse? So in old time he said to A.

Genes. 22 braham, Take thy sonne Isaac, whome thou louest, & offer him to me in Sacrifice. This was a feigned labour in a commandement. For Isaac being offered, he was not killed, but sanctified therby.

Christs
yoke a
feigned
labour.

Thou therefore, if thou heare the voyce of God within thy hart, willing thee to offer vp Isaac (which signifieth ioy or laughter) feare not to obey it faith-fully and constantly. Whatsoever thy corrupt affliction iudgeth of the matter, be thou secure. Not Isaac, but the ramme shall dy for it; thy ioy shall not perish, but thy stubbornesse only, whose hornes are entangled with thornes, and cannot be in me, without the prickings of anxiety. Thy Lord doth but tempt thee, as he did Abraham, to see what thou wilt doe Isaac (that is, thy ioy in this life) shall not dy, as thou imaginest, but shall liue. Only he must be lifted vp vpon the wood, to the end, thy ioy may be on high, and that thou maiest glory, not in thine owne flesh, but only in the crosse of thy Lord, by whome thy selfe also art crucified: crucified (I say) but crucified to the world, for vnto God thou liuest stil, and that much more, then thou diddest before. Hi-

ther to

therto S. Bernard, with whose wordes we shall
end this whole Chapter.



THE
THIRD IMPEDIMENT
that stayeth diuers men from Reso-
lution in Gods seruice :

*Which is the feare they conceaue of persecu-
tion, affliction, losse, daunger, or
tribulation.*

CHAP. III.



HERE want not many per-
sons in the world, who eyther
moued by the reasons and con-
siderations before recited, or
conected by their owne expe-
rience, for that they behould
daily no small numbers of goodly persons to
liue as contentedly as themselues, doe yield
thus much vnto vertuous lyfe, that in very
deed they esteeme the same to be easy & plea-
sant inough, to such as are once entred in ther-
vnto : And that (in good sooth) for their own
parts they could be content to imbrace & fol-
low the same if they might doe is with quiet
and peace of all hands. But yet to request them
ynto it in such time or place, or with such or-
der

New shif-
tes to a-
uoyd; re-
solution.

Poure
points to
be hand-
led in this
Chapter.

der and circumstances, as tribulation, affliction, or persecution may fall vpon them for the same: They thinke it a matter vnreasonable to be demaunded, and themselues very excusable, both before God and man, for refusing it. But this excuse (deare brother) is no beter, then the other going before of the pretended difficulties; for that it standeth vpon a false ground, as also vpon an vniust illation or consequence inforced vpon that ground. The ground is this that a man may liue vertuously and serue God truly, with all worldly ease, and without any affliction, or persecution, which is false. For that albeyt externall contradictions and persecutions be more in one tyme, then in another, more in this place, then in that: Yet can there not be any tyme or place without some, both externall and internall. Which although (as I haue shewed before) in respect of the manyfold helps and consolations sent from God in counterpoise of the same, they seeme not heauy nor vnpleasant vnto the godly: yet are they in themselues both great and weyghty, as would appeare if they fell vpon the wicked & impatient. Secondly, the illation and consequence made vpon this ground, is vniust; for that it alleadgeth tribulation, as a sufficient reason to abandon Gods seruice, which God himselfe hath ordayned for a meane to the contrary effect: That is, to draw men therby vnto his seruice, & from the seruice of the world. For better declaration whereof (the matter being of very great importance) I will handle in this Chapter these foure points ensuing. First, whether it be ordinary for al that must be
saued

saues, to suffer some kind of persecution, tribulation, or affliction: that is, whether this be appointed an ordinary or vnuall meane of mans saluation in this life. Secondly what are the causes why God (louing vs, as he doth) would choose and appoint these sharpe meanes of our saluation. Thirdly, what principall reasons of comfort a man may haue in his tribulations, and afflictions. Fourthly what is required at his hands in that state. Which foure points being declared, I doubt not, but great light shal appeare in this whole matter, which seemeth to flesh & blond to be so full of darknes, and improbabilities.

The first point. VVhether all good men must suffer Tribulation, or noe?

2. **A**ND touching the first, there needeth *Iohn. 26.* little prooffe, for that Christ himselfe *Lnc. 11.* hath affirmed to his Disciples, and by them to all other his seruantes: *In mundo pressuram sustinebitis*: In the world you shall sustaine affliction. And in another place: *In your patience shall you possesse your soules*: That is to say, by suffering patiently the aduersities that shall be laid vpon you. Which S. Paul yet vttereth more plainly when he sayth: *All they that will liue godly in Iesus-Christ, shall suffer persecution.* Yf all, then none can be excepted. And to signify yet further the necessity of this
2. *Tim. 3.*

- this matter, both S. Paul, and S. Barnabas also did teach (as S. Suke reporteth :) That we of necessity must enter into the kingdome of God by many tribulations : Vsing the word *Oportet*, which signifyeth a certain necessity. And Christ himselfe yet more playnely reuealeth this secret, when he sayth to S. Iohn the Euangelist : That he chastiseth all those whome he loueth . And S. Paul yet more particularly to the Hebrewes: *Flagellat omnem filium quem recipit*: He whippeth euery child whome he receaueth. And the same Apostle vrgeth this matter so farre in that place, as he affirmeth plainly all those to be bastards, and no children of God, who are not afflicted by him in this life . The same position he houldeth to Timothy : *Si sustinemus, & conregnabimus*, if we suffer with Christ, we shall raigne with Christ, and not otherwise. Wherein also concurrerh holy David, when he sayth: *Multae tribulationes iustorum* : The iust are appointed to many tribulations. So as this is a common marke or seale set vpon them to be knowne, and discerned by.
3. This verity, though not so much vnderstood, and lesse considered by worldly men : yet is it euery where in holy Scriptures in diuers matters vttered, but all to one end. As namely by that our Sauour said : *He came not to bring peace, but the sword into the world*. Also by that of S. Paul: *That no man can be crowned, except he fight lawfully* And how can we fight, if we haue no enemy to oppugne vs? The same signifieth Christ in the *Apocalyps*, when he repeateth so often : *That heauen is only for him that conquereth* . The very same is signified by the ship,
1.
Testimo-
ny of
scripture.
1. *Matth. 10*
2. *Tim. 2.*
- Apoc. 2.*
3.

ship, wherinto Christ entred with his disciples, which was presently tossed and tumbled; as if it would haue byn drowned: This (I say) by all the ancient Fathers exposition, was a figure of the troubles and afflictions, that all they should suffer, which doe saile in the same shippe with Christ our Sauour. The same is proued, in that the life of man is called in Scripture, *A warfare upon earth*, and by that, *Man is appointed to labour and trauaile; while he is heer*. Also in that, *His life is replenished* (as sayth Iob) *with many miseries*, euen by the appointment of almighty God after mans fall. The same is shewed, in that God hath appointed euery man to passe through the paines of death, before he come to ioy. In like manner, by the infinite contradictions and tribulations, both within and without left vnto man in this life. As for example, within are the rebellions of his concupiscence and other miseries of his minde, wherwith he hath continually to make warre, if he will saue his soule: Without are, the world, and the duell, which do neuer cease to assault him, now by faire meanes, now by foule, now by flattery, now by threatens, now alluring by pleasure & promotion, now terrifying by affliction and persecution: against all which the good Christian hath to resist manfully, or els he leese the crowne of his eternall saluation.

Iob. 7.

Iob. 5.

Iob. 13.

4. The very same thing also may be shewed by the examples of all the most renowned Saintes from the beginning, who were not only assaulted internally with the rebellion of their owne flesh: But also persecuted

The example of
Saints in
the old
Testament

- ted and afflicted outwardly, by diuers aduersities, thereby to confirme more manifestly this purpose of almighty God vnto vs. This we see in *Abel*, persecuted and slayne by his owne brother, as soone as euer he beganne to serue God sincerely. The same we see in *Abraham*, afflicted diuersly after he was once chosen by almighty God. Of the same cup dranke all his children and posterity that succeeded him, in Gods fauour, *Isaac*, *Iacob*, *Ioseph*, *Moses*, and all the Prophets: Of which Prophets Christ himselte giueth testimony, how their blood was shed most cruelly by the world. The affliction also of *Iob* is wonderfull, seeing the Scripture affirmeth it to haue come vpon him by Gods speciall appointement, he being a most iust man. But yet more wonderfull was the affliction of holy *Tobias*, who among other calamities, was stricken blinde by the falling downe of swallowes dung into his eyes, of which the Angell *Raphael* told him afterward: *Because thou wert a man gratefull to God, therefore it was of necessity that this temptation should prooue thee.* Behold the necessity of afflictions to good men. I might adde to this, the example of *Dauid* and others, but that *Saint Paul* giueth a generall testimony of all the Sainrs of the old Testament, saying: That some were racked, some reproched, some whipped, some chayned, some imprisoned, others were stoned, cut in peeces, tempted, and slayne with the sword: some went about in hayre-cloth, in skinned of goates, in great need, pressed & afflicted, wandering and hyding themselves in wildernesses, in hills, in caves, and holes.

under ground, the world not being worthy of
of them. Of all which he pronounceth this
comfortable sentence, to be noted of all men:
*Non suscipientes redemptionem, ut meliorem inuen-
rent resurrectionem* That is, God would not de-
liver them from these afflictions in this life, to
to the end their resurrection and reward in the
life to come might be more glorious. And this
of the Saints of the old Testament.

5. But now in the new Testament, foun-
ded expressly vpon the crosse, the matter sta-
deth much more playne, and that with great
reason. For if *Christ could no goe into his glory,* Testamēt
but by suffering, as holy Scripture affirmeth: then *Luc. 24.*
by the most reasonable rule of Christ affirming *Mat. 10.*
*That the seruant hath not priuiledge aboue his may-
ster,* it must needs in reason follow, that all *Luc. 8.*
haue to drinke of Christes cuppe, which are *Mat. 10.*
appointed to be partakers of his glory. And
for prooffe heerof, looke vpon the dearest fri-
ends that euer our Sauour had in this lyfe, & *Luc. 2,*
see whether they had part thereof or no? Of
his mother, old *Simeon* prophesied and told
her at the beginning: *That the sword of tribula-* *1. Cor. 4.*
tion should pierce her hart: signifying thereby, *2. Cor. 4.*
the extreme afflictions that she felt afterward *6. 11. 12.*
in the death of her Sonne, and other miseries *Act. 20.*
heaped vpon her. Of the Apostles it is euident, *Rom. 8.*
that besides all their labours, traуayles, needs, *Iob. 21.*
sufferings, persecutions and calamities, which
were infinite, and in mans sight intollerable
(if we belieue *S. Paul* recounting the same:)
Besides all this (I say) God would not be sa-
tisfied, except he had their blood also spent in
his seruice. And so we see that he suffered none

*Tert lib.
de præscr.
adu hæret.
cap 36.
Hieron l
cont. Iovin.*

Matth. 10

*An obie-
ction an-
swered.*

Psalms 71.

of them all to dy naturally, nor in their beds;
but onely *S. Iohn* Euangelist by a speciall Pri-
uiledge, particularly graunted to him from
Christ: albeyt if we consider what *S. Iohn* also
suffered in so long a lyfe as he liued, being ba-
nished by *Domitian* to *Pathmos*, and at another
tyme, thrust into a tunne of hoate boyling
oyle at *Rome* (as *Tertullian* and *S. Hierome* doe
report) we shall see that his part also was no
lesse then others in this cuppe of his mayster.
Of which cuppe Christ himselte fore told him
& his Brother *Iames*, that both of them should
taste. I might reckon vp heer infinite other e-
xamples, but it needeth not; for it may suffice,
that Christ hath giuen this generall rule in the
new Testament: *He that taketh not vp his crosse
and followeth me, is not worthy of me.* By which
is resolued playnely, that there is no saluation
uow to be had, but onely for them that take
vp (that is, doe beare willingly) their proper
crosses of afflictions, and therewith doe follow
their Captayne, walking on with his crosse v-
pon his shoulders before them.

6. But heere perhaps some man may
say: Yf this be so, that no man can be saued
without a crosse; that is, without affliction and
tribulation: how doe all those that liue in pea-
ceable times and places, where no persecution
is, no trouble, no affliction or tribulation? To
which I answer. First, that if there were any
such time or place, the people liuing therein
should be in very great danger, according to
the saying of the Prophet: *They are not in the la-
bours of other men, nor yet whipped and punished as o-
thers are, and therefore pride possessed them, and they*

were couered with iniquity and impiety, and their iniquity proceeded of their fatnesse, and aboundance. Besides this, albeit such men should suffer nothing in this life: Yet should they not escape all tribulation. For that (as S. Augustine largely proueth) if they dy in Gods fauour and out of mortall sinne, they are to be saued by suffering the purging fire in the next, according to the saying of S. Paul: That such as build not Gould or silver vpon the foundation of faith, but wood, straw, or stubble; shall receaue detriment or damage therof at the day of our Lord, to be reuealed in fire: But yet by that fire they shall be saued, and so not without suffering tribulation, yea far greater then any in this life, as before out of many Fathers you haue heard alleadged. *In Psal. 73. Et de vera & falsa penitentia cup. 18. 1. Cor. 3. Supra e. 9.*

7. Secondly I answer, that there is no time and place so voyde of tribulation, but that there is alwayes a crosse to be found for them, that will take it vp For euer is there either pouerty, sickenesse, slander, enmity, iniury, contradiction, or some like affliction offered continually. For that those men neuer want in the world, wherof the Prophet said: They that did render euill for good, did detract from me, for that I followed goodnesse At the least wile, there neuer want those domesticall enemies, wherof our Sauour Christ forwarneth vs: I meane either kinned and carnall friends, who commonly resist vs, if we beginne once thoroughly to serue almighty God; or els our owne disordinate affections, which are the most perilous enemies of all other, for that they make vs warre vpon our owne ground. *Psalm. 7. Matt. 7.*

Againe, there neuer want the temptations of

Time of
peace
more da-
ngerous,
then of
persecu-
tion.

the world and diuell, the resisting wherof is much more difficulte in time of peace and wealth, then in time of externall affliction & persecution. For that these enemies are stronger in flattery, then in force; which a godly Father expresth by this Parable. The sunne and wind (sayth he) agreed one day to prooue their feuerall strengths in taking a cloake frō a way-faring man. And in the fore-noone, the wind vied all violence that he could to blow of the said cloake: but the more he blew, the more fast held the trauayler his cloake, and gathered it more chosely about him. At after-noone the sunne sent forth her pleasant beams and by litle and little so entred into this man, as he caused him to yield, & to put of not on-ly his cloake, but also his coate. Whereby is proued (sayth this Father) that the allurements of pleasure are more strong, and harder to be resisted, then the violence of persecution. And this is proued among other things by the exā-ple of King *Dauid*, who resisted easily many as-aults of aduersity: But yet fell dangerously in tyme of prosperity. Whereby appeareth that vertuous men haue no lesse warre in tyme of peace, then in tyme of persecution. For that when externall persecution wanteth, they turn their sight against their inward passions, which oftentimes are more troublesome, then exter-nall enemies. So as there neuer wanteth occa-sion of bearing the Crosse and suffering affli-ction, to him that will accept of the same And this may suffice this for first Point to prone that euery man must enter into heauen by tri-bulation, as *S. Paul* sayth.

2. Reg. 11.

*The second Point. Touching the Causes, why
God sendeth affliction to the Godly.*

8. **T**ouching the second Point, why God would haue this matter so; it were sufficient to answer, that it pleaseth him best so, without seeking any further reason of his meaning herin : euen as it pleased his diuine Maiesty, without all reason in our sight, to abase his sonne so much, as to send him hither into this world to suffer and dy for vs, and so to enter into his glory : whereas by infinite other meanes his diuine Power could haue wrought our Saluation, if it had pleased him, though no way was more excellent or conuenient then this. Wherefore if we will needs seeke a reason of this his determination also, why he would haue all good men to suffer, and be vexed in this life; this one might be sufficient for all: That seeing we looke for so great a glory as we doe, we should labour a litle first for the same, and so shew our seluer worthy of Gods fauour & of so high an exaltation : But yet for that it hath pleased his diuine Maiesty, not only to open vnto vs his will & determination for our suffering in this life, but also diuers reasons of his most holy purpose and pleasure therein, for our further encouragement and consolation that doe suffer; I will in this place repeate briefly some of the same, for declaration of his exceeding great

1. loue and fatherly care towards vs.
- Increase of merit & glory. 9. The first cause then, and the most principall, is to increase therby our merit in this life, and consequently our glory therof depending in the life to come. For hauing appointed by his eternall wisdom and iustice, that none shall be crowned there, but according to the measure of their fight heere; the more and greater combats that he giueth (together with sufficient grace to ouercome them) the greater crowne of glory prepareth he for vs at our Resurrection. This cause toucheth S. Paul in the wordes before alleadged of the Saintes of the old Testament, to wit: *That they receaued no redemption from their miseries in this world, to the end they might find a better resurrection in the world to come.* This also meant Christ expressly when he said: *Happy are they which suffer persecution, for theirs is the Kingdome of heauen:*
2. Tim. 3. *happy are you, when men speake euill, and persecute you &c. Reioyce and be glad (I say) for that your reward is great in heauen.* Herunto also appertain all those promises, of gaining life by losing life; of receauing an hundred for one, and the like. Here-
 Heb. 11. hence do proceed all those large promises to virginity and chastity; and to such as geld themselues for the Kingdome of heauen; to voluntary pouerty, and to the renouncing of our owne will by obedience. All which are great conflictes against the flesh, world, & our owne sensuality, and cannot be perfourmed by sufferings and afflictions. Finally S. Paul declareth this matter fully, when he sayth: *That a little and short tribulation in this life, worketh a meight of glory aboue all measure in the height of heauen.*
- Matth. 5. *for persecution, for theirs is the Kingdome of heauen:*
 Mat. 19. *happy are you, when men speake euill, and persecute you &c. Reioyce and be glad (I say) for that your reward is great in heauen.*
 Isa 56. *happy are you, when men speake euill, and persecute you &c. Reioyce and be glad (I say) for that your reward is great in heauen.*
 1. Cor. 7. *happy are you, when men speake euill, and persecute you &c. Reioyce and be glad (I say) for that your reward is great in heauen.*
 Psal. 67. *happy are you, when men speake euill, and persecute you &c. Reioyce and be glad (I say) for that your reward is great in heauen.*
 Mat. 19. *happy are you, when men speake euill, and persecute you &c. Reioyce and be glad (I say) for that your reward is great in heauen.*
 Luc. 12. *happy are you, when men speake euill, and persecute you &c. Reioyce and be glad (I say) for that your reward is great in heauen.*
2. Cor. 4. *That a little and short tribulation in this life, worketh a meight of glory aboue all measure in the height of heauen.*

10. The second cause why God appointed this, is to draw vs thereby from the loue of the world, which he holdeth for his professed enemy, as in the next Chapter shalbe shewed at large. This cause S. Paul uttereth in these wordes: *We are iudged and punished of God (in this life) to the end we should not be damned with this world.* In like manner as a Nurse, that to weane her child from the loue and liking of her milke, doth anoint her teats with Aloes, or some other such bitter thing: so our mercifull Father, that would retire vs from the loue of worldly delightes (wherby infinite men doe perish daily) vseth to send tribulation, which of all other things hath most force to worke that effect: as we see in the example of the prodigall sonne, who could by no meanes be stayed from his pleasures, and retired home to his old Father, but only by affliction.

3.

Hatred of
the world

2. Cor. 11

A simili-
tude.

Luc. 15.

3.

A medi-
cine to
cure our
diseases.

Eccl. 18.

Prou. 29.

Tob. 12.

Gen. 4.

2. Mac. 9.

1. Para. 33

11. THIRDLY God vseth tribulation as a most present and soueraigne medicine to heale vs of many diseases, otherwise almost incurable. As first, of a certayne blindnes and careles negligence in our estate, contracted by wealth and prosperity. In which sense holy Scripture sayth: *That affliction giueth understanding.* And the Wise-man affirmeth: *That the rod bringeth wisdom.* This was shewed in figure, when the sight of Toby was restored by the bitter gall of fish. And we haue cleare examples in Nabuchodonosor, Saul, Antiochus and Manasses all which came to see their owne faults by tribulation, which they would neuer haue done in time of prosperity. The like we reade

- of the brethren of *Ioseph*, who falling into some affliction in *Egypt*, presently entred into their
- Gen. 41.** owne conscience, and said: *We suffer these things worthily, for that we sinned against our brother.* And as tribulation bringeth this light, where,
- Exod. 17.** by we see our owne defects; so helpeth it greatly to remoue and cure the same: Wherein it
- Deut. 8.** may be wel likened vnto the rod of *Moses*. For
- Psa. 77.** as that rod striking the hard rockes brought forth water, as the Scripture sayth: so this rod of affliction falling vpon stony-hearted sinners, mollified them to contrition, and ofrentymes bringerh forth the fluddes of teares to repentance. In respect whereof, holy *Toby* sayth to almighty God: *In time of tribulation thou forgiuest finnes.* And for like effect, it is compared also to a file of yron, which taketh away the rust of the soule. In like manner, to a purgation that driueth out corrupt humours. And finally to a gold-smithes forge, which consumeth away the refuse metals, and fineth the gold to his perfection. *I will try thee by fyre to the quicke* (saith
- Iob. 23.** God to a sinner by *Isay* the Prophet) *and I will*
- Prou. 17.** *take away all thy time, & refuse metall.* And againe
- Eccles. 25.** by *Jeremy*: *I will melt them, and try them by fyre.*
- Isa. 1.** This is meant of the fyre of tribulation, whose property is (according as the Scripture sayth)
- Ierem. 9.** to purge and fine the soule, as fire purgeth and fineth gold in the fornace. For besides the purging and remouing of greater finnes, by Consideration and Contrition (which tribulation
- Sap. 3.** worketh, as hath byn shewed) it purgeth also
- Zach. 13.** the rust of infinite euill passions, appetites, and
- See before** humours in man: as the humour of pride, of
- part. 1.** wayne glory, of sloth, of choler, of delicate
- Cap. 1.** nice.

Against feare of persecution.
 nicenesse, and a thousand more, which prosperity engendreth in vs.

12. This God declareth by the Prophet Ezechiel saying of a rusty soule: Put her naked upon the hoate coales, and let her heate there, untill her brasfe be melted from her, and on ill her corruption be burned out, and her rust consumed. There hath byn much labour and sweat taken about her, and yet her ouer much rust is not gone out of her. This also signifyeth holy Iob, when hauing sayd: That God instructeth a man by discipline (or correction) to the end, he may turne him from the things that he hath done, and deliuer him from him pride (which is vnderstood of his sinnefull act;) he addeth a litle after, the manner of this purgation, saying: His flesh being consumed by punishments, let him returne agayne to the dayes of his youth. That is, all his fleshly humours & passions being now consumed by punishments and tribulations, let him beginne to liue agayne in such purity of soule, as he did at the begining of his youth, before he had contracted these euill humours and diseases by prosperity.

13. Neither onely is tribulation a strong medicine to heale sinne, and to purge away the base and refuse metalles in vs, of brasfe, tinne, yron, lead, and drosse, as allmighty God by Ezechiel sayth: but also a most excellēt preseruatiue agaynst sinne for the tyme to come, according as good King David sayd: Thy discipline (O Lord) hath corrected me for euermore. That is to say, it hath made me wary, and watchfull not to commit sinne agayne, according as the Scripture sayth in another place: A grievous infirmity or affliction maketh the soule sober. For which cause

Ezec. 24.

Iob. 33.

A preseruatiue.

Psal. 17.

Eccles. 31.

- Iere. 1.** *Vigam vigilantem.* A watchfull rod : That is (as *S. Hierome* expoundeth it) a rod that maketh a man watchfull. The same signified God, whē he sayd by *Osee* the Propher : *I will hedge in thy way with thornes* ; That is to say, I will so close thy lyfe on euery side with the remembrance and feare of affliction, that thou shalt not dare to tread awry , lest thou tread vpon a thorne.
- Psal. 18.** All which good *Dauid* expresseth of himself in these wordes : *Before I was humbled and brought low by affliction, I did sin and offend thee (O Lord :) but after that time, I haue kept thy commandements*
3. 14. Of this also appeareth yet another cause why God afflicteth his elect in this life, and that is, to preuent his iustice vpon them, in the world to come , I meane that Iustice, which otherwise remaineth to be executed vpon euery one after their departure hence, in that most grieuous purging-fire, wherof I spake before . Touching which *S. Bernard* sayth thus: *Oh would to God some man would now before hand, provide for my head aboumdance of water, and to mine eyes a fountaine of teares; for so happily the burning fire should take no hould, where running teares had censed before.* And the reason of this is (as that holy man himielfe noteth after) for that God hath said by *Nahum* the Propher: *I haue afflicted thee once, and I will not afflict thee againe: there shall not come from me a double tribulation.* Of which tribulation of this grieuous purging-fire, read attentiuely (deare brother) that which before hath byn alleaged at large out of *S. Augustine* and other ancient Fathers in the first Part of this Booke, and thy hart
- Bern. ferm de 6. Tribulat. in fine.**
- Nah. 1.**
- Part. 1. c. 9.**

hart will find wherat to tremble.

15. Sixtly, God sendeth tribulation vpon his seruants, to examine and proue them thereby, whether they be faythfull and constant or no: that is, to make themselues and other men see and confesse, how faithfull or vnfaithfull they are. This in figure was signified, when Isaac would grope, and touch his sonne Iacob, before he would blesse him. And this the Scripture expresseth plainly, when talking of the tribulations laid vpon Abraham, it addeth: *Tentauit Deus Abraham*, God tempted Abraham, by these meanes to proue him. And Moses said to the people of Israel. *Thou shalt remember how thy God led thee forty yeares about the desert to afflict thee, and tempt thee; to the end it might appeare what was in thy hart, whether thou wouldest keepe his commandementes, or no.* And againe, a few Chapters after: *Your God and Lord doth tempt you, to the end it may be manifest whether you loue him or no with all your hart, and with all your soule.* In which sense also, the Scripture sayth of Ezechias, after many praises giuen vnto him: *That God left him for a time to be tempted, that the thoughts of his hart might thereby be made manifest.*

16 And that this is Gods fashion towards all good men, King David sheweth in the person of all, when he sayth: *Thou hast proued vs (O Lord) thou hast examined vs by fire; thou hast layed tribulations vpon our backes, and hast brought men vpon our heades.* And yet how well he liked of this cuppe of tribulation, he signifieth when he calleth for more therof in another place, saying: *Try me (O Lord) and tempt me, burne my reines and hart within me.* That is, try me by the way

way of tribulation and persecution; search out the secretes of my hart and reines; let the world see, whether I will stick to thee in aduersity, or no. Thus said that holy Prophet, well knowing that which in another place the holy Ghost uttereth: *That as the forname trieth the potters vessels, so tribulation trieth men.* For as the sound vessels only do hold when they come to the forname, and those which are crazed do breake in peeces: so in time of tribulation and persecution, the vertuous only stand to it, and the counterfait bewray themselues, according to the saying of Christ: *In tempore tentationis recedunt*: They depart from me in time of temptation.

Eccles. 27.

Luk. 8.

7.

To make
men run-
to God.

Osee. 11.

Psalm. 31.

Isa. 16.

17. The seauenth reason, why God layeth tribulation vpon the vertuous, is, therby to make them runne vnto him for aide & helpe: euen as the mother, to make her child to loue her more, and to runne vnto her, procureth him to be made afraid, and terrified by others. This God expresseth plainly by the Prophet Osee, saying of them that he loueth: *I will draw them vnto me in the ropes of Adam, in the chaines of loue, and will seeme vnto them as though I raysed a yoke vpon their iaw-bones.* By the ropes of Adam he meaneth affliction, wherby he drew Adam to know himselfe; as also appeareth by that he addeth of the heauy yoke of tribulation, which he will lay vpon the heades and faces of his seruantes, as chaines of loue, therby to draw them vnto him. This chaine had drawen David vnto him, when he said: *O Lord thou art my refuge from the tribulation of sinners.* As also those wherof Esay sayth: *They sought*

fought thee out (O Lord) in their affliction. Also those of whome David said: *Infirmities were multiplied upon them, and after that they made hast to come.* And God sayth generally of all good men: *They will rise betimes in the morning, and come to me in their tribulation.* Wherefore holy King David desiring the weale of certaine men and to winne them to God, sayth in one of his Psalmes: *Fill their faces (O Lord) with shame and confusion, and then will they seeke unto thy name.* And this is true (as I said) in the elect and chosen seruants of God. But in the reprobate, this rope draweth not, this yoke holdeth not, nor doth this chaine of loue winne them vnto God, wherof God himselfe complaineth, saying: *in vaine haue I stricken your children, for they haue not receaued my discipline.* And againe the Prophet Jeremy sayth of them to God: *Thou hast crushed them, and they haue refused to receaue thy discipline; they haue hardned their faces euen as a rock, & will not returne to thee. Behold they haue rent the yoke, & broken the chaines.*

Psalm. 15.

Ose. 6.

Psalm. 82.

Tribulation hel-
peth not
the repro-
bate.

Jerem. 2.

Jerem. 5.

18. Of this now ensueth an eight reason, why God bringeth his seruantes into affliction: to wit, therby to shew his power and loue in deliuering them. For as in this world a princely mind delireth nothing more, then to haue occasion wherby to shew his ability and goodwill vnto his deare friend: so God almighty which hath all occasions in his owne handes, and passeth all his creatures togeather in greatnesse of loue & nobility of mind, worketh purposely diuers occasions and opportunities, wherby to shew and exercise the same. So he brought the three children into
the

8.

To manifest
Gods power
and
loue in
deliue-
ring.

the burning furnace, thereby to shew his power and loue in deliuering them. So he brought Daniel into the Lions denne; Susanna vnto the point of death, Iob into extreme misery, Ioseph into prison, Toby vnto blindnes, Gen. 31. thereby to shew his power and loue in their Tob. 2. 12. deliuerance. For this cause also did Christ Mar. 8. suffer the shippe to be almost drowned, before he would awake, and S. Peter to be almost vnder water, before he would take him by the hand.

9. The ioy of deliuerance. 19. And frō this one reason, many other reasons and most comforeable causes do appeare of Gods dealing herin. As first, that we being deliuered from our afflictions, might take more ioy and delight therof, then if we had neuer suffered the same. For as water is more gratefull to the way-faring man, after a long drought, and a calme more pleasant vnto passengers after a troublesome tempest: so is our deliuey more sweet after persecution or tribulation, according as the Scripture sayth: *Speciosa misericordia Dei in tempore tribulationis:* The mercy of God is beautifull and pleasant in time of tribulation. This signified also our Saviour, when he said: *Your sorrow shall be turned into ioy.* That is, you shall reioyce, that euer you were sorrowfull. This had David proued when he said: *Thy rod (O Lord) and thy staffe haue comforted me:* That is, I take great comfort that euer I was chastised with them. And againe; *According to the multitude of my sorrowes, thy consolations haue made ioyfull my mind.* That is, for euery sorrow that I receaued in time of affliction, I receaue now a consolation after my deliue-

deliuerance. And againe in another place: I will exult and reioyce in thy mercy, O Lord. And P^{sal}m. 30. wherefore (good King) wilt thou so reioyce? It followeth immediatly: For that thou hast respected my abasement, and hast deliuered my soule from the necessity wherein she was, and hast not left me in the hands of mine enemy.

20. This then, is one most gracious meaning of our louing and mercifull Father in afflicting vs for a time, to the end our ioy may be the greater after our deliuerance; as no doubt but it was in all those whome I haue named before, deliuered by Gods mercy: I meane Abraham, Ioseph, Daniel, Sadrach, Misach, and Abdenago, Susanna, Iob, Tobias, Peter and the rest, who tooke much more ioy after their deliuerance, then if they had neuer bene in affliction at all. When Iudith had deliuered Bethulia, and returned thither with Holofernes head, there was more hartie ioy in that Citie, *Iudith 6. 14. 15.* then euer there would haue bene, if it had not bene in distresse. When S. Peter was deliuered out of prison by the Angel, there was more ioy for his deliuerance in the Church, *Act. 12.* then could haue byn, if he had neuer byn in prison at all.

21. OVR of this great ioy resulterth another effect of our tribulation, much pleasing to God, and comfortable to our selues; and that is, a most hartie and earnest thankesgiuing to our Lord for our deliuerance, such as the Prophet vsed when he said. after his deliuerance: I, for my part, will sing of thy strength, and will exalt thy mercy betimes in the morning, for that thou hast byn my aid and refuge, in the day of my tribula-
10. Thankesgiuing for deliuerance. P^{sal}m. 58.

tribulation. Such hartly thanks and praise did

Exod. 15. the children of *Israel* yield to God for their

1. Reg. 2. deliuerance, when they were passed ouer the

Iudic. 5. red sea, in that notable song of theirs, which

Iudic. 12. beginneth, *Cantemus domino*, let vs sing vnto

our Lord:and is registred by *Moyſes* in *Exodus*.

From like hartly affect came also thole songes

of *Anna*, *Debora*, and *Iudiſh*, moued therunto

by the remembrance of their afflictions past.

And finally, this is one of the chiefeſt things

that God esteemeth and desireth at our han-

des,as he testifieth by the Prophet saying; *Call*

Pſalm. 49. vpon me in the day of tribulation, and I will deliuer thee, and thou shalt honour me.

22. Besides all theſe effects, God hath yet

11. further reasons of laying persecution vpon

Embold- vs, as for example to the end that by suffering,

ning vs and perceiving indeed Gods certaine assi-

in Gods stance and consolation therein, we may come

ſervice. to be ſo hardy, bold, and constant in his ſer-

uice,as nothing afterward can diſmay vs. Euen

as *Moyſes*, albeit he were firſt afraid of the ſer-

Exod. 4. pent that was made of his rod, and ſo fled a-

way from it: yet afterwarde, when he by

Gods commandement had once taken it vp

by the taile, he feared it no more. This the

Prophet *Dauid* expreſſeth notably, when he

Pſal. 45. ſayth: God hath byn our refuge, and ſtrength and hel-

per in our great tribulations, and therefore we will not

fear if the whole earth ſhould be troubled, and the

mountaines caſt into the middeſt of the ſea. What

greater confidence can be imagined, then

12. **The exer** ciſe of all

vertues. 23. Again, by persecution and affliction

God bringeth his children to the exerciſe &

perfect

perfect possession of all the holy vertues belonging to a Christian man, both *Theologicall* & *Morall*. And as for *Theologicall* or *Deuine* vertues, which haue God himselfe for their next and immediate obiect, argument or matter, it is euident, they being but three in number, to wit *Faith*, *Hope* and *Charity*, all which are exercised in tribulation more then otherwise. As for example, *Faith* is exercised by considering the causes of Gods permission, and belieuing most assuredly the promises he hath made of his help for our deliuerance. *Hope* is exercised in conceauing and assuring our selues of the rewards promised to them that suffer patiently. *Charity* is exercised in considering the loue of Christ, suffering for vs, and therby prouoketh the afflicted to suffer againe for him. *Morall* vertues also, though they haue God for their end, yet haue they some other thing belonging to mans manners for their next and immediate obiect (but all finally referred to God) and are exercised likewise principally in tribulation; As *Prudence* and *Temperance*, in discret and moderate bearing: *Fortitude*, in shewing stout courage for God: *Obedience*, in conforming our willes to the will of Christ. *Patience*, in hearing quietly. *Humility*, in abasing our selues in the sight of God. And to likewise all other vertues, belonging to a good Christian, are stirred vp, exercised, confirmed, strengthened, and established in man by tribulation, according to the saying of *S. Peter*: *God shall make perfect, confirme, and establish them, which haue suffered a litle for his name.*

Fayth.

Hope.

Charity.

1. Pet. 5.

24. Finally, Gods meaning is by laying

Ec 1

perfe-

12.
To make
vs like vn
to Christ
Iſa. 53.

Crucified
Christiā.

Iob. 5.

Matth. 5.

persecution and affliction vpon vs , to make vs perfect Christians. That is to say , like vn- to Christ our Captayne , whome the Pro- phet calleth : *Virum dolorum & scientem infirmita- tem* : A man of sorrowes, and one that had ra- sted of all manner of infirmities ; thereby to receaue the more glory at his returne to hea- uen , and to make more glorious all thole, that will take his part therein. To speake in one word ; God would make vs by tribulation to become *crucified Christians* , which is the most honourable title that can be giuen vnto a crea- ture in heauen or earth. Crucified (I say) & mortified to the vanities of this world , to the flesh and to our owne concupiscence and carnall desires , but quicke and full of a liuely spirit , to vertue, godhnesse , and deuotion . This is the heavenly meaning of our Soueraigne Lord and God, in sending vs persecution, tribulation and affliction , in respect whereof holy Iob doubted not to say, *Blessed is the man that is afflicted by God.* And Christ himself yet more expressely: *Happy are they which suffer persecution.* If they be happy and blessed thereby , then is the world (no doubt) greatly awry, which so much abhorreth the sufferance therof : then is almighty God but vnthanke-fully dealt with- all by many of his children , who repine at this happines bestowed vpon them , whereas indeed they should accept it with ioy and thanks giuing. For prooffe and better decla- ration wherof, I will enter now into the third Point of this Chapter , to examine what rea- sons and caues there be, to induce vs to this ioyfulness and contentation in tribulation.

The

*The third point conteyning diuers Reasons why
Tribulations should be receaued ioyfully
by vs, when they happen.*

25. **F**IRST of all, for prooffe and declaration of this third Point, why we ought to ioy in tribulations, the reasons and causes before alledged of Almighty Gods mercifull and fatherly meaning in sending them vnto vs, might be sufficient to comfort and content any Christian man or woman who taketh delight in Gods holy prouidence and loue towards them. For if God doe send afflictions for the increase of our glory in the life to come, for drawing vs from infection of the world, for opening our eyes, and curing our diseases, for preserving our soules from synne, for preuenting the paines and punishments in the world to come, to proue and try vs, to make vs run vnto him, to exhilerate vs with our deliuerance, to giue vs occasion of the exercise of all vertues, to make vs like vnto Christ our Captaine, as hath bene shewed in the former point: who can be iustly displeased therewith, but such as are enemies vnto their owne eternall welfare? We see that for the obtaining of bodily health, we are content, not only to admit many bitter & vnpleasent medicines, but also (if need require) to yield willingly some part of our bloud to be taken

E c 3

from

The be-
nefits of
suffering.

from vs. And how much more should we do this, for the eternall health and saluation of our soules? But now further: If this medicine haue so many more commodities besides, as haue bene declared, if it serue heere for the punishment of our sinnes, due otherwise in another place, in far greater quantity and rigour of iustice, if it make a triall of our estate, and doe draw vs vnto God, if it procure Gods loue towards vs, yield matter of ioy by our deliuerance, prouoke vs to thankfulness, embolden and strengthen vs in his seruice; finally, if it furnish vs with all vertues, and doe make vs like to Christ himselfe crucified: then is there singular great cause, why we should take comfort and consolation therein. For that to come neere, and to be like vnto our maister and Sauiour; is the greatest dignity, and preheminence that can be imagined. And lastly, if Gods eternall wisdom haue so ordained and appointed, that this shalbe the ordinary meanes of his seruants saluation, the badge & liuery of his sonne, the high-way to heauen vnder the standard of his Crosse: then ought we not to abhorre these meanes, nor to refuse this liuery, nor to fly this way, but rather with good

Ab. 5.

A compa-
rison.

S. Peter and S. Iohn, to esteeme it a great dignity to be made worthy of the most blessed participation therof. We see in this world that to weare the colors of the Prince, is thought a prerogatiue among Courtiers: but to weare the robe or crowne it selfe, were too great a dignity for any inferiour subiect to receaue: yet Christ our Lord and King is content to impart both the one, and the other of his vnto vs.

And

And how then ought we (I pray) you to accept thereof, if we were gratefull or wise?

26. And now (as I haue sayd) these reasons might be sufficient to comfort and make ioyfull all those that are so happy, as to be called to suffer affliction and tribulation for Christs cause. But yet there want not some more particular considerations besids. Whereof the first and most principall is, that this cuppe of persecution & affliction commeth not by chance or casually, or by any certayne generall direction of starres and planets vnto Christians, but by the speciall prouidence and peculiar disposition of God, as our Sauour Christ sheweth at large in *S. Matthews* ghospell: That is to say, this heauenly medicine, or potion is made and prepared for vs by the very hand & finger of almighty God himselfe. Which Christ signifyeth expressely when he sayd to his disciples, as it were in anger: *Shall I not drinke the cuppe which my Father hath giuen to me?* That is, for as much as mine owne Father hath tempered a potion for me, shall I not drinke it? As who would say, it were too much ingratitude. Secondly it is to be noted, that the very same hand of God, which tempered the cup for Christ, who was his owne natural Sonne, hath done the same also for vs, according to Christs saying: *You shall drinke of my cuppe.* to wit, of the same cuppe which my Father hath tempered for me. Hereof it followeth, that with what harry loue almighty God tempered this cuppe vnto his owne most dearly beloued Sonne, with the same he hath tempered it also for vs: That is, altogether for our good, and for his glory.

Speciall considerations of comforts in affliction

1. God prouidence and his loue.

Mat. 10.

Iohn. 18.

Mat. 10.

Luc. 19.

Mat. 10.

Psalm. 77.

1. Cor. 10.

Mat. 28

Heb. 5.

Heb. 12.

Thirdly is to be considered, that this cuppe is tempered with such speciall care (as Christ sayth) that what trouble or danger soeuer it may seeme to worke (as all purgations for a time doe:) yet shall noe one haire of our head perish by the same. Nay further, is to be noted, that which the Prophet sayth: *O Lord thou shalt giue vs to drinke in teares, in measure.* That is, the cuppe of teares and tribulation shall be so tempered in measure by our heavenly phisitian, as no man shall haue aboue his strength. The dose of *Aloes*, & other bitter ingredients shalbe qualified with *Manna*, and sufficient sweetnes of heavenly consolation. *God is faithfull* (sayth S. Paul) *and will not suffer you to be tempted aboue your ability.* This is a singular point of comfort, and ought alwayes to be in our remembrance.

27. Besides this, we must consider, that the appointing and tempering of this cuppe, being now in the handes of Christ our Saviour, by the full commission graunted him from his Father, and he hauing learned by his owne sufferinges (as S. Paul notifieth) what it is to suffer in flesh and blood: we may be sure that he will not lay vpon vs more that we can beare. For, as if a man had a Father or Brother, that were a moit skilfull phisitian, and should receaue a purgation from them, tempered with their owne hands, he might be sure it would neuer hurt him, what rumbling soeuer it made in his belly for the time: so and much more may we be assured of this potion of tribulation ministred vnto vs by the hand of Christ, howsoeuer (as S. Paul sayth) it seeme

vnto

vnto vs vnpleasant in the operation for the present.

18. But aboue all other comfortable cogitations, this is the greatest and most full of Gods consolation to consider, that he deuideth this measure cuppe only of loue, as himselfe protesteth, and of tribulation as *S. Paul* proueth. That is, he giueth out portions of his Crosse (the richest Iewel that he goeth accommaketh account of) as worldly Princes doe according to the measure of his loue. This is euident by the examples before set downe, of his dearest friendes most of all afflicted in this life: That is to say, they receaued greatest portions of this treasure, for that his loue and good will was greatest towards them. This also may be seene manifestly in the example of *S. Paul*, of whome after that Christ had said to *Ananias*: *Vas electioms est mihi*. He is a chosen vessell vnto me: he giueth immediatly the reason therof: *For I will shew vnto him, what great thinges he must suffer for my name*. Loee heere, for that he was a chosen vessell, therefore he must suffer great matters for Christ. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely *S. Peter* knew well how the matter went, and therefore he writeth thus: *If you liuing well, doe suffer with patience, this is a grace (or priuiledge) before God*. And againe a little after: *If you suffer reproach in the name of Christ, you are happy so that the honour and glory, and power of God, and of his*

holy spirit shall rest upon you.

- The great** 29. Can there possibly be any greater reward promised to man, or any more excellent dignity, then to be made partaker of the honour, glory and power of Iesus Christ? Is it of suffering. meruaile now, if Christ said: *Happy are you,*
- Mat. 5.** *when men revile and persecute you? It is meruaile,*
- Luc. 6.** *though he said: Gaudere in illa die, & exultate: Reioyce and triumph ye in that day? It is mer-*
- 1. Cor. 12.** *uaile, though S Paul said: I take great pleasure,*
- As. 1.** *and doe glory in my infirmities or afflictions, in my reproaches, in my necessities, in my persecutions, in my distresses for Christ? Is it meruaile if S. Peter and S. Iohn, being reproached, and beaten at the Iudgement seate of the Iewes, went away reioy-
fing that they were esteemed worthy to suffer continually for the name of Iesus? Is it meruaile though S. Paul accounted this such a high priuiledge giuen to the Philippians, when he said: It is giuen
unto you, not only to belieue in I E S V S-Christ, but also to suffer for him, and to haue the same combat which you haue seene in me, and now heare of me? All this is no meruaile (I say) seing that suffering with Christ, and bearing the crosse with Christ, is as great a preferment in the Court of heauen, as it should be in an earthly Court for the Prince to take of his owne garment, & to put it on the backe of one of his seruantes.*
- 4.** 30. Of this now followeth another consequence of singular consolation in time of affliction a li-
Tribula- *tion a li-* **gnc of** *ly when grace is also giuen to beare it pa-*
predesti- *tiently) is a great coniecture of our predesti-*
nation. *nation to eternall life. For so much do all these*
- argu-*

argumentes before touched insinuate. As also on the contrary part, to liue in continuall prosperity, is a dreadfull signe of euerlasting reprobation. This point is meruailously proued by S. Paul vnto the *Hebrewes*, and greatly urged. And Christ giueth a plaine signification thereof in S. *Luke*, when he sayth: *Happy are you that weepe now, for you shall laugh. And on the other side: Woe be vnto you that laugh now, for you shall weepe: woe be vnto you iuh men, which haue your consolation heere in this life.* And yet more vehemently then all this, doth the saying of *Abraham* to the rich man in hel (or rather Christes wordes parabolically attributed vnto *Abraham*) confirme this matter. For he sayth to the rich man, complayning of his torments: *Remember child, that thou receauest good in thy life, and Lazarus euill, and now he is comforted and thou art tormented.* He doth not say (as S. *Bernard* well noteth) *rapuisti*, thou tookest by violence, but *recepisti*, thou receauestst. And yet, this now is obiected against him for a cause of his torment and reiection, not for that the very enioying of prosperity or riches is a sufficient cause of Damnation in it selfe, nor was it in this glutton, for it is alleaged in the ghospell before, that he would giue nothing to *Lazarus*: but it is an euill and fearfull signe of reprobation to liue still in prosperity, as on the contrary, it is of predestination to be much exercised in tribulation. Holy *Dauid* handleth this matter in diuers places, but purposely in two of his *Psalmes*, and that at large. And after long search, and much admiration, his conclusion of wicked men prospering

Heb. 12.

Luc. 6.

Luc. 16.

4. Reg. 16.

pering about other in the world is this: *Pe-*
ius inueniunt propter dolos posuisti eis, deiecisti eos dum
alleu. ventur. Thou hast giuen them prosperi-
 (O Lord) to deceaue them withall, and thou
 hast indeed throwne them downe, by exalting
 them. That is, thou hast throwne them down
 to the sentence of damnation in thy secret and
 inscrutable determination.

31. Heere then the comparison of S. *Grego-*
Comment. ry taketh place: That the oxen appointed to
in Job. the slaughter, are let runne to feed at their
S. Gregory pleasure, and the other kept vnder dayly la-
 bour of the yoke; and so fareth it with euill &
 good men. To conclude, the stones that must
 serue for the Glorious Temple of *Salomon*, were
 hewed, beaten & polished without the Church
 at the quarry side, for that no stroke of ham-
 mer might be heard within the Temple. *Saint*
1. Pet. 2. Peter sayth, that the vertuous are chosen stones,
 to be placed in the spirituall building of God
 in heauen, where there is no beating, no sor-
 row, no tribulation. Heere then in this lyfe
 must we be polished, hewed, and made fit for
 that glorious Temple: heere (I say) in the
 quarry of this world, heere must we be fined,
 heer must we feele the blow of the hammer, &
 be most glad when he heare or feele the same;
 for that it is a signe of our election, to that
 most glorious house of Gods eternall man-
 sion.

5.
 Tribula-
 tion brin-
 geth the
 company
 of God
 himselfe.

32. Besids this matter of predestination &
 election, there is yet another thing of no small
 comfort to the godly afflicted, founded on these
 wordes of almighty God: *Cum ipso sum in tribu-*
Psal. 90. latione; I am with him in tribulation. Where-
 by

by is promiled the company of God himfelfe
in affliction and perfecution. This is a singu-
lar motiue (sayth S. Bernard) to stirre men vp
to imbrace tribulation, seeing that euen in this
world for good company, men aduenture to
doe many hard and difficult things. *Ioseph* was Gen. 37.
carried captiue into *Egypt*, & God went down
with him (as the Scripture sayth :) yea more
then that, it is sayd : *That he went into the dun-*
geon, and was in chaynes with him. *Sidrach*, *Misach*
& Abdenago were cast into a burning fornace,
and presently there was a fourth seene that
did beare them company; of whome *Nabuchodonosor* sayth thus : *Did we not put three men one-*
ly bound into the fire? And his seruantes answered : yea verily Syr. But behold (sayth he) I see
four men bound walking in the midst of the fire;
and the shape of the fourth is like the Sonne of God. Dan. 3.
Christ restored, as he passed by, a certayne
beggar vnto his sight, which had byn blind
from his natiuity. For which thing, the man
being soone after called in question, and speak-
ing somewhat in the prayle of Christ, for the
benefit receaued; he was cast out of the Syn-
agogue by the Pharisees. Whereof Christ hear-
ing, sought him out presently, and comfort-
ing his hart, bestowed vpon him the light of
mynd, much more of importance then that of
the body giuen vnto him before. By this and
like examples it appeareth, that a man is no
sooner in affliction and tribulation for lustice
sake, but straight-way Christ is at hand to
beare him company: and if his eyes might be
opened, as the eyes of *Elizeus* his discipule was
to see his companions, the troupes of An-
gels Note this example.
4. Reg. 19.

gels (I meane) which attend vpon their Lord in this his visitation: no doubt but his hart would greatly be comforted therewith.

6..
The assistance of Gods grace in tribulation.

33. But that which the eye cannot see, the soule feeleth; that is, the feeleth the assistance of Gods grace amidst the depth of all tribulations. This he hath promised agayne and agayne, this he hath tworne; and this he performeth most saythfully to all thote that iuffer meekely for his name. This *Sant Paul* most certaynely assured himselfe of, when he sayd: *That he did glory in all his infirmities and tribulations to the end that Christ his vertue might dwell in him; That is to say, to the end that Christ should assist him more abundantly with his grace; Cum enim infirmior, tunc potens sum.* For when I am in most infirmity, then am I most strong, sayth he. That is, the more tribulations and afflictions are layed vpon me, the more potent is the ayde of Christ his grace vnto me. And therfore the same Apostle writeth thus of himselfe, and of all the other Apostles togeather: *We suffer tribulation in all things; but we are not distressed: we are brought into perplexities; but yet we are not forsaken: we suffer persecution, but yet we are not abandoned: we are thrown down to the ground; but yet we perish not.* This then ought to be a most sure and secure staffe in the hand of all Chistians afflicted that whatsoeuer befall vnto them, death or life; yet the grace of almighty God will nener sayle to hold them vp, & beare

Ser. 83. de Temp & de nat. & gr. cap. 16. then out therein. For most true and certayne is that saying of *S. Augustine*, so often repeated by him in his workes: *That God neuer forsaketh any man, except he be reiected and forsaken by man first.*

34. For

34. For the last reason of comfort in affliction, I will ioyn two things together, of great force and efficacy in this matter. The first wherof, is the expectation of reward: the other is the shortnes of time wherein we haue to suffer. Both are touched by S. Paul in one sentence, when he sayth: *That a little, and momentary tribulation in this world, worketh an eternall poise of glory in the heights of heauen.* By momentary, he sheweth the little time we haue to suffer: and by *eternall poise of glory*, he expresth the incomprehensible greatnes of the reward prepared in heauen for recompence of that suffering. Christ also ioyneth both these comforts together, when he sayth: *Behold I come quickly, and my reward is with me.* In that he promisseth to come quickly, he signifieth that our tribulation shall not endure long; and by that he bringeth his reward with him, he assureth vs that he will not come empty-handed, but ready furnished, to recompence our labour thoroughly. And what greater meanes of encouragement (deare brother) could he vse then this? If a man did beare a very heauy burden, yet if he were sure to be well payed for his labour, and that he had but a little way to beare the same, he would straine himselfe greatly, to goe through to his wayes end, rather then for sparing so short a labour, to leete so large and so present a reward. This is our Lordes most mercifull dealing with vs, to comfort vs in our affliction, and to animate vs to hold out manfully for a time, though for the present the poise seeme heauy on our shoulders. The coming of our Lord is euen at hand, and the iudge

7.8.

Short ty-

me of

suffering

and great

reward.

2. Cor. 4.

Apo. 22.

A. compa
rison.

iudge is before the gates, who shall refresh vs,
Matt. 11. and wipe away all our teares, and place vs in
Apoc. 7. 21 his Kingdome to reape ioy, without fainting?
Gal. 6. And then shall we prooue the saying of holy
S. Paul to be true: *That the sufferings of this world*
Rom. 8. are not worthy of that glory which shalbe reuealed in
 vs. And this may be sufficient for the reasons
 left vs of comfort in tribulation and affliction.

*The fourth and last point. How we must be-
hane our selues in time of Tribulation.*

35. **A**ND thus now hauing declared the
 first three points before set downe;
 there remaineth only to say a word
 or two of the fourth : which is, what we haue
 to doe for our partes in time of persecution &
 affliction to reape solid fruit therby . And this
 might be dispatched in one word, saying on-
 ly that we haue to conforme our selues to the
 holy will, and pious meaning of almighty
 God, vttered before in the caules of tribula-
 tion, for which he layeth them vpon vs. But
 yet for more easy and better remembrance of
 the same, I will briefly runne ouer the princi-
 pall aduertismentes, which spirituall men doe
 giue, and which are to be borne in memory a-
 bout this matter.

1.
 To reioi-
 ce.

Luc. 6,

36. And first of all it cannot be denied,
 but that we should indeauour to aspire vnto
 that high perfection, wherof our Sauieur
 speaketh,

speakeſt, and wherunto he exhorteth vs, when he ſayth: *Gaudete & exultate*, reioyce and triumph in your aduerſities; But yet if our corrupt and lumpiſh nature will not permit vs to arrive vnto this ſo worthy a perfection; we ought at leaſt-wiſe to performe that which the Apoſtle ſo expreſſy commandeth, when he ſayth: *Omne gaudium exſtimate, cum in varias tentationes incideritis*: Eſteeme it a matter worthy of all ioy, when ye fall into diuers temptations; that is, if we cannot reioyce at it indeed: yet ought we to thinke it a matter in it ſelfe worthy of reioycing, reprehending our ſelues, for that we cannot reach vnto it. And if we cannot mount thus high neither (as indeed we ought to doe:) yet in any caſe to remember, what another Apoſtle ſayth: *Patientia vobis neceſſaria eſt, et reportetis promiſſionem*: You muſt of neceſſity haue patience, if you will receaue Gods promiſſe of euerlaſting life made vnto you.

Iacob. 1.

Heb. 10.

37. Secondly, we ought to doe as the Apoſtles did, when they were in the moſt terrible tempeſt of the ſea (Chriſt being with them, but yet a ſleeper:) that is, we muſt goe & awake him, we muſt cry vnto him with the Prophet: *Exurge, quare obdormis Domine?* O Lord ariſe, why doeſt thou ſleepe in our miſery? This awakening of Chriſt doth pleaſe him wonderfully, as before hath byn ſhewed: but eſpecially if it be done with that aſſured confidence of true affectioned children, wherewith S. Marke deſcribeth the Apoſtles to haue awakened Chriſt. For their wordes were theſe; *Maſter, doſt it not appertaine vnto thee, that we periſh*

2.
To come
to God
by ſeruēt
Prayer.

Mar. 8.

Isa. 63.

perish heere? As who would say, are not we thy Disciples and seruantes? art not thou our Lord and Maister? is not the cause thine? is not all our trust and hope in thee? how chaunceth it then, that thou sleepest and suffereest vs to be thus tossed and tumbled, as if we appertained nothing vnto thee? With this zeale and affection prayed holy Isay, when he sayd: Attend (O Lord) from heauen; looke hither from the holy habitation of thy glory: where is thy zeale? where is thy fortitude? where is the multitude of thy mercysfull bowels? Haue they shut themselves vpon now towards vs? thou art our Father, Abraham hath not knowen vs; and Isael hath byn ignorant of vs; thou art our Father (O Lord) turne thy selfe about for thy seruants sake, for loue of the tribe of thyne inheritaunce. Thus I say we must call vpon God; thus we must awake him, when he seemeth to sleepe in our miseries; with earnest, with deuout, with continuall prayer, alwayes hauing in our mind that most comfortable Parable of Christ wherein he sayth: That if we should come to our neighbours dore, and knocke at mid-night to borrow some bread, when he were in bedde, with his children, and most loath to rise: yet if we persenere in asking and beating at his dore still, though he were not our fryend, yet would he rise at length, and giue vs our demand, therby at least to be ridde of our crying. And how much more will God doe this (sayth Christ) who both loueth vs, and rendreth our case most mercysfully.

An important
note.

Mat. 8.

38. But yet heere is one thing to be noted in this matter: and that is, that Christ suffering the shippe almost to be couered with waues (as the Euangelist sayth) before he would

would awake, thereby to signifie, that the measure of temptations is to be left only vnto himself. It is sufficient for vs to rest vpon the Apostles wordes: *He is faithfull, and therefore he will not suffer vs to be tempted aboue our strength.* 1. Cor. 10.

We may not examine or mistrust his doings; we may not enquire why he doth this; or why suffereth he that: or how long will he permit these euils to raygne. God is a great God in all his doings; and he sendeth a great deale together to the end he may shew his great measure of comfort. His temptations oftentimes doe go very deep, thereby to try the very hartes and reynes of men. He went farre with Elias, 3. Reg. 12.

when he caused him to fly into a mountayne, and there most desirous of death, to say: *They haue killed all thy Prophets (O Lord) and I am left alone, and now they seeke to kill me also.* He went farre with David, when he made him cry out: *Why dost thou forget my pouerty and tribulation?*

And in another place agayne: *I say a with my self in the excise of my mynd: I am cast out from the face of thy eyes O Lord.* God went farre with the Apostles, whē he enforced one of them to write:

Psal. 30.

We will not haue you ignorant (brethren) of our tribulation in Asia, wherein we were oppressed aboue all strength: in so much as it laathed vs to liue any longer. But yet aboue all others, he went furthest with his owne deare Sonne when he constrained him to vtter those pittypfull and most lamentable wordes vpon the Crosse: *My God, my God, why hast thou forsaken me?* Who can now complayne of any prooffe or temptatiō whatsoever layd vpon him, seeing God would goe so farre with his owne deare and only Sonne?

Matth. 27.

Psal. 21.

39. Heereof then ensueth the third thing necessary vnto vs in tribulatio: which is magnanimity, grounded vpon a strong and inuincible fayth of Gods assistance, and of our finall deliuerance, how long soeuer he delay the matter, and how terrible soeuer the storme do seeme for the tyme. This God requireth at our hands, as may be seene by the example of his disciples, who cryed out, *Ue perisb*, before the waues had couered the ship, as *S. Matthew* writeth: and yet Christ sayd vnto them: *Vbi est fides vestra*, where is your fayth? *S. Peter* also was not afrayd vntill he was almost vnder water, as the same Euangelist recordeth; and yet Christ reprehended him saying; *Thou man of litle fayth, why didst thou doubt?* What then must we do in this case, deare brother? Surely we must put on that magnanimous fayth of valiant King *Dauid*, who vpon the most assured trust he had of Gods assistance, sayd: *In Deo meo transgrediar murum*; In the help of my God will go ouer a wall. Of which inuincible faith *S. Paul* was also, when he sayd: *Omnia possum in eo qui me confortat*: I can do all things in him that comforteth and strengthneth me. Nothing is vnpossible, nothing is to hard for me, by his assistance. We must be (as the Scripture sayth) *Quasi leo confidens absque terrore*, Like a bold & confident lion, which is without terroure; that is, we must not be astonished at any tempest; at any tribulation, at any aduersity; we must say with the Prophet *Dauid*, experièced in these matters: *I will not feare many thousands of people that should enuiron me or besiege me together. If I should walke amidst the shadow of death, I will not feare.*

If whole armies should stand against me, yet my hart should not tremble. My hope is in God, and therefore I will not feare what man can doe unto me. God is my aider, and I will not feare what flesh can doe unto me. God is my helper, and protector, and therefore I will despise and contemne mine enemies. And another Prophet in like sence: Behould, God is my Sauour, and therefore will I deale confidently, and will not feare. These were the speeches of holy Prophets, of holy Saintes, of men that knew well what they said, and had often tasted of affliction themselues, and therefore could say of their owne experience, how infallible Gods assistance is therein.

Isa. 12.

40. To this supreme courage, magnanimity, and Christian fortitude, the Scripture Christian exhorteth vs, when it sayth: If the spirit of one fortitude. that is in authority, doe rise against thee; see thou yield Eccles. 10. not from thy place unto him. And againe, another Eccles. 4. Scripture sayth: Strive for iustice, euen to the losse of thy life, and stand for equity unto death it selfe, and God shall overthrow thine enemies for thee. And Christ himselfe yet more effectually re- Luc. 12. commendeth this matter in these wordes: I say unto you my friendes, be not afraid of them which kill the body, and afterward haue nothing els to doe against you, And S. Peter addeth further: Neque conturbemini, That is, do not only not feare 1. Pet. 3. them, but (which is lesse) do not so much as be troubled for all that flesh and bloud can doe Christs against you, when you stand in a good cause. exhorta- 41. Christ goeth further in the Apocalyps, tion to and vseth meruaylous speeches to entice vs to magnathis fortitude. For these are his wordes: He nimity. that hath an eare to heare, let him heare Apoc. 2.

*These ten
dayes some
think: to
haue byn
the ten ge-
nerall per-
secutions
within the
first 300.
yeares, af-
ter Christ.
Ca. 3.*

what the spirit sayth vnto the Churches. To him that shall conquer I will giue to eat of the tree of life, which is in the paradise of my God. This saith the first & the last, he that was dead, and now is a liue; I know thy tribulation, and thy pouerty; but thou art rich ended and art blasphemed by those that say they are true *Is- raelites*, and are not, but are rather the *Syna- gogue* of Sathan. Feare nothing of that which you are to suffer; behould the diuell will cause some of you to be thrust into prison, to the end you may be tempted, and you shall haue tri- bulation for ten dayes. But be saythfull vnto death, and I will giue thee a crowne of life. He that hath an eare to heare, let him heare what the spirit sayth vnto the Churches. He that shall ouercome, shall not be hurt by the second death. And he that shall ouercome, & shall keep my workes vnto the end, I will giue vnto him authority ouer nations, euen as I haue receaued it from my Father; and I will giue him besides, the morning starre. He that shall ouercome, shalbe apparelled in white garments, and I will not blot his name out of the booke of life, but will confesse his name before my Father, and before his Angels. Be- hould, I come quickly; hould fast that thou hast, lest another man receaue thy crowne. He that shall conquer, I will make him a pillar in the Temple of my God; and he shall neuer goe forth more; and I will write vpon him the name of the Citty of my God, which is new *Ieru'salem*. He that shall conquer, I will giue vn- to him, to sit with me in my throne, euen as I haue conquered, and doe sit with my Father in

in his throne.

42. Hitherto are the words of Christ to S. Iohn and in the end of the same Booke, after he had described the ioyes and glory of heauen at large, he concludeth thus: *And he that sate on the throne sayd to me, write these wordes, for that they are most saythful and true: Qui vicerit possidebit hac, & crocillo Deus, & ille erit mihi filius: timidis autem & incredulis &c. pars illorum erit in stagno ardens igne & sulphure, quod est mors secunda.* He that shall conquer, shall possesse all the ioyes that I haue heere spoken of: and I will be his God, and he shall be my son: But they which shalbe fearfull of sight, or incredulous of these things, that I haue sayd &c. their portion shalbe in the lake burning with fire and brimstone, which is the second death.

Ibid. Cap. 21.

A terrible threat to them that feare persecution.

43. Heere now we see both allurements & threatates, both good and euill, lyfe and death, the ioyes of heauen, and the burning lake of hell proposed vnto vs. We may stretch out our handes vnto which we will. If we fight and conquer (as by Gods grace we may) then are we to enioy the promises layd downe before. If we shew our selues eyther vnbelieuing in these promises, or fearefull to take the fight in hand, being offered vnto vs, then fall we into the danger of the contrary threatates: euen as S. Iohn affirmeth in another place, that certaine noble men did, among the Iewes, who believed in Christ, but yet durst not confesse him, for feare of persecution.

Ecd. 15.

Iohn. 12.

44. Heere then must ensue another vertue in vs, most necessary to all tribulation and affliction, and that is, a strong and firme resolution, and that is,

5.
A firme resolution
Ecd. 9.

1. Cor. 16

Ecl. 11.

1. Par. 15

resolution, to stand and goe through, what opposition or contradiction soever we find in the world, either of fawning flattery, or of persecuting cruelty. This the Scripture teacheth, crying vnto vs: *Esto firmus in via Domini*. Be firme and immoouable in the way of our Lord. And againe: *Stare in fide, & uiriliter agere*: Stand to your sayth, and play the men. And yet further: *Confide in Deo, & mane in loco tuo*: Trust in God, and abide firme in thy place. And finally: *Cōfortamini, & nō dissoluantur manus vestre*: Take courage vnto you, & let not your hādes be dissolued from the worke you haue begun.

The constancy & firme resolution of Saints.
Dan. 3.

45. This resolution had the three children Sydrach, Misash, and Abdenago, when hauing heard the flattering speach, and infinite threatenings of cruell Nabuchodonosor, they answered with a quier spirit: O King, we may not answere you to this long speach of yours. For behold our God is able (if he will) to deliuer vs from this furnace of fire which you threaten, and from all that you can doe otherwise against vs. But yet if it should not please him so to doe; you must know (Syr) that we doe not worshipping your Goddess, nor yet adore your golden Idol which you haue set up.

A. 45.

46. This resolution had S. Peter & S. Iohn, who being so often brought before the Counsell, and both cominanded threatned and beaten, to the end they should talke no more of Christ, they answered still: *Obedire oportet Deo, magis quam hominibus*: we must obey God, rather then men. The same had S. Paul also, when being requested with teares of the Christians in Caesarea, that he would forbear to goe to Ierusalem, for that the Holy-Ghost had

A. 21.

reuealed

revealed the troubles which expected him there, he answered: *What meane you to weepe thus, and to afflict my hart? I am not only ready to be in bandes for Christs name in Ierusalem, but also to suffer death for the same.* And in his Epistle to the Romanes, he yet further expresseth this resolution of his, when he sayth: *What then shall we say to these things?* If God be with vs, who will be against vs? who shall separate ys from the loue of Christ? shall tribulation? shall distresse? shall hunger? shall nakednes? shall perill? shall persecutiō? shall the sword? I am certaine that neither death, nor life, nor Angels, nor Principalties, nor Powers, nor thinges present, nor thinges to come, nor strength, nor height, nor depth, nor any creature els shalbe able to separate vs frō the loue of God, which is in Iesus Christ our Lord. Rom. 8.

*S. Pauls
resolution.*

47. Finally, this was the resolution of all the holy Martyrs and Confessors, & other seruantes of God: wherby they haue withstood the temptations of the diuell, the allurementes of flesh and bloud, and all the persecutions of Tyrants, exacting thinges vnlawfull at their hāds. I will alleage one example more out of holy Scripture, and that before the coming of Christ, but yet nigh vnto the same, & therefore no meruile (as the holy Fathers doe note) though it tooke some heate of Christian feruour and constancy towards martyrdome. The example is wonderfull, for that in mans sight, it was but for a small matter required at their handes, by the Tyrants cōmaundement, that is only to eate a peece of swines-fleyn. For thus it is recorded in the Scripture,

*Of Mar-
tyrs and
Confes-
sours.*

48. It happened seauen brethren to be
 2. *Mac.* 7. apprehended together in those dayes, and to
 A meruai be brought (with their mother) to the Tyran-
 lous con nous King *Antiochus*, and there to be compel-
 stancy of led with tormentes of whippes, and other in-
 the leauē struments, to the eating of swines-flesh against
Mathabees the law. At what time one of them (which was
 and their the eldest) said : What doest thou seeke ? or
 mother. what wilt thou learne out of vs, O King ? we
 are ready heere rather to dy, then to breake
 the ancient lawes of our God. Wherat the
 King being greatly offended, commanded the
 frying-pans, and pottes of brasse to be made
 burning hoate; which being ready, he caused
 this first mans tongue to be cut of, togea-
 ther with the toppes of his fingers and toes, as
 also with the skinne of his head, the mother
 and the other brethren looking on; & after this
 he caused him to be fried vntill he was dead.
 Which being done, the second brother was
 brought to torment, & after his haire pluckt
 off from his head, together with the skinne,
 they asked him whether he would yet eate
 swinnes flesh, or no, before he was put to the
 rest of his tormentes ? wherto he answered,
 Noe : and thereupon was (after many tor-
 mentes) slaine with the other. Who being
 dead, the third was taken in hand, and being
 willed to put forth his tongue, he held it forth
 quickly, together with both his handes, to
 be cut of, saying confidently : I receaued both
 A worthy saying. tongue and handes from heauen, and now I despise
 them both for the law of God, for that I hope to re-
 ceauē them all of him againe.

49. And after they had in this sort tor-
 mented

mented and put to death six of the brethren, every one most constantly protesting his fayth, & the ioy he had to dy for Gods cause; there remained only the yongest, whome *Antiochus* (being ashamed that he could peruert neuer a one of the former) endeauored by all meanes possible to draw from his purpose, by promising and swearing, that he should be a rich and happy man, and one of his chiefe frindes, if he would yield. But when the youth was nothing moued therewith, *Antiochus* called to him the mother, and exhorted her to saue her sonnes life, by persuading him to yield, which she feigning to doe, therby to haue liberty to speake to her sonne; she made a most vehement exhortation to him in the Hebrew tongue, to stand to it, and to dy for his conscience; which speech being ended, the youth cried out with a loud voyce, and vttered this noble sentence worthy to be remembred: *Quem sustinueris? non obtempero precepto Regis, sed precepto Legis*: Whome doe you stay for? I doe not obey the commandement of the King, but the commandement of the law of God. Whereupon both he and his mother were presently (after many and sundry tormentes) put to death.

A noble
example
of a mother,

30. This then is the constāt & immoneable resolution which a Christian man should haue in all aduersity of this life. Wherof *S. Ambrose* sayth thus: *Gratia preparandus est animus, exercenda mens, et stabilien-^a ad constantiam; ut nullus perturbari animus possit terroribus, nullis frangi molestiis, nullis supplicijs cedere*. Our mind is to be prepared with grace, to be exercised, and to be

Lib. 1. off.
cap. 38.

be so established in constancy, as it may not be troubled with any terrours, broken with any aduersities, yield to any punishmēts or torments whatsoeuer.

6.
How a
man may
come to
an inuincible
re-
solution.

§ 1. If you aske me heere how a man may come to this former resolution: I answer, that *S. Ambrose* in the same place putteth two wayes, how to attayne the same. The one is, to remember the endles and intollerable paynes of hell, if we haue it not, or doe yield agaynst our owne conscience for feare. The other is, to thinke of the vnspokeable glory of heauen, if we perseuere constant. Whereto I will adde the third, which with a noble hart, may perhappes preuayle as much as eyther of them both: & that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue and affection towards vs. We see that in this world, louing subjects do glory of nothing more, then of their daungers or hurtles taken in battayle for their Prince, though he neuer tooke blow for them agayne. What then would they doe, if their Prince had byn afflicted voluntarily for them, as Christ hath byn for vs? But if this great example of Christ seeme vnto thee ouer hard or high to imitate, looke vpon some of thy brethren before thee, made of flesh and blood as thou art; see what they haue suffered before they could enter into Heauen: and thinke not thy selfe hardily dealt withall, if thou be called to suffer a litle also.

2. Cor. 4.
The sufferings of
the Apostles.

§ 2. *S. Paul* writeth of all the Apostles together. Euen vnto this howre (sayth he) we suffer

suffer hunger and thirst, and lacke of apparell: we are beaten with mens fistes, we are made vagabounds, not hauing where to stay; we labour and worke with our owne hands: we are cursed and we doe blesse: we are persecuted, and we take it patiently; we are blasphemed, and we pray for them that blaspheme vs: we are made, as it were, the very out castes and purgings of this world, euen vnto this day: That is, though we be Apostles, though we haue wrought so many miracles, and conuerted so many millions of people: yet euen vnto this day are we thus vied. And a little after, describing yet further their lyues, he sayth: *We shew our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions, in labours, in watches, in fastings, in chastity, in longanimity, in sweetnes of behauour.* And of himselfe in particular he sayth: *In laboribus plurimis &c.* I am the minister of God in many labours, in imprisonments more then the rest, in beatings aboue measure, and oftentimes in death it selfe. Fiue tymes haue I byn beaten of the Iewes, and at euery tyme I had forty lashes, lacking one; three tymes haue I bene whipt with rodde: once I was stoned: three tymes haue I suffered shipwreake: A day and a night was I in the bottome of the sea: oftentimes in iourneis, in dangers of foulds, in dangers of theeues, in dangers of Iewes, in dangers of Gentiles: in dangers of the Citty: in dangers of wildernes: in dangers of sea: in dangers of false brethren: in labour and trayayle: in much watching: in hunger & thirst: in much fasting:

2. Cor. 6.

1. Cor. 11

The particular sufferings of S. Paul.

in cold and nakednes: and besides all these externall things, the matters that dayly doe depend vpon me, for my vniuersall and sollicitous care ouer all Churches.

How
Christ
suffered
the Apo-
stles to
want.

53. By this we may see now, whether Christs holy Apostles taught vs more by words then they shewed by their owne examples, about the necessity of sufferinge in this lyfe. Christ might haue provided for them if he would, at least wise, things necessary to their bodies, and not haue permitted them to haue come into these great extremities of lacking cloathes to their backes, meate to their mouthes, and houses to put their heads in. He that gaue them authority to doe so many other miracles, might haue suffered them also to haue procured sufficient maintenance for their bodies, which should be the first miracle that worldly men would worke, if they had leaue and authority. Christ might haue sayd to S. Pe-

Mat. 17.

ter when he sent him to take his Tribute from out of the fishes mouth: take so much more, as will suffice for your necessary expences, whe you trauayle ouer forrayne countreyes: or at least-wyse, so much as would serue for the maintenance of his deare mother the blessed Virgin, committed to the keeping of S. Iohn, as poore as herselfe. But none of this would he do, nor yet diminish the great afflictions which I haue shewed before, though he loued them

1. Pet. 2.

as dearly, as euer he loued his owne soule. Al which was done (as S. Peter interpreteth) to giue vs example, what to looke for, what to desire, what to comfort our selues in, amidst the greatest of all our tribulations.

14. S Paul vieth this, as principall consideration, when he writeth thus to the *Hebrewes* Heb. 12. vpo the recitall of the sufferings of other Saints before them. Wherefore we also brethren (saith he) hauing so great a multitude of witnesses, A notable exhortation of S. Paul. that haue suffered before vs, let vs lay of al burden of sinne hanging vpon vs: and let vs runne by patience vnto the battayle offered vs, fixing our eyes vpon the authour of our sayth, & fulfiller of the same *Iesus*: who putting the ioyes of heauen before his eyes, sustained patiently the Crosse, contemning the shame and confusion therof, and therefore now sitteth at the right hand of the seat of God. Thinke vpon him (I say) which sustained such a contradiction against himselfe, at the handes of sinners: and be not weary, neither faint yee in courage. For you haue not yet resisted against sinne vnto blood: and you haue forgotten (perhaps) that comfortable saying, which speaketh vnto you, as vnto children: *My sonne, doe not contemne the discipline of our Lord, and be not weary when thou art chastised of him.* For whome *Prou. 3. 10b. 5. Apoc 3.* God loueth he chastiseth, and he whippeth euery sonne whome he receaueth. Perseuere therefore in the correction laid vpon you. God offereth himselfe to you as to his children. For what child is there whome the father correcteth not? If you be out of correction, wherof all his children are made partakers, then are you bastardes, and not children. All Correction, for the present time when it is suffered, seemeth vnpleasant and sorrowfull, but yet after, it bringeth forth most quere fruite of justice, vnto them that are exercised by it. Where-

Wherefore, strengthen vp your weary handes, and loosed knees; make way to your feete &c. That is, take courage vnto you, and goe forward valiantly vnder the Crosse layed vpon you. This was the exhortation of this holy Captaine vnto his Countrey-men (souldiers of I E S V S-Christ) the Iewes.

Iac. 5.
The exhortation
of S. Iames

55. S. Iames the brother of our Lord vseth another exhortation in his Catholike epistle to all Catholikes, not much different from this. Be you therefore patient my brethren (sayth he) vntil the comming of our Lord. Behold, the husbandman expecteth for a time, the fruite of the earth, so precious vnto him, bearing patiently vntill he may receaue the same in his season, be you therefore patient, and comfort your hartes, for that the comming of our Lord will shortly draw neare. Be not sadde, and complaine not one of another. Beholde the Iudge is euen at the gate. Take the Prophets for an example of labour & patience, who speake vnto vs in the name of God: Behold, we account them blessed which haue suffred. You haue heard of the sufferance of Iob, and you haue seene (I say) that our Lord is mercifull, and full of compassion So hee.

The conclusion.

56. I might heere alleage many things more out of holy Scriptures to his purpose, for that they are most copious heerin: and in very deed, if all that is cōteyned therein should be put togeather, and laid before vs, it would in effect (especially in the new Testament) yield vs nothing els almost, but touching the Crosse and patient bearing of tribulation in this life. But I must end, for that this Chapter groweth

groweth to long, as the other did before: and therefore I will only, for my conclusion, set downe the confession and most excellent exhortation of old *Mattathias*, in the time of the cruell persecution of *Antiochus* against the *Iewes*. The story is thus reported in the Scripture.

97. At that time the officers of *Antiochus* said vnto *Mattathias*: Thou art a Prince, and of greatest estate in this Citie, adorned with children & brethren, come thou therefore first, and do the Kings commandement, as other men haue done in *Iuda*, and *Ierusalem*, and thou & thy children shalbe the Kings friends, and enriched with gould and siluer, and many giftes from him. Wherto *Mattathias* answered with a loude voyce: If all nations should obey *Antiochus*, to depart from the obedience of the lawes of their auncestours; yet I, and my children, and brethren will follow the lawes of our Fathers; let God be mercifull vnto vs at his pleasure &c. And the dayes came of *Mattathias* his death, and then he said vnto his children. Now is the time that pride is in her strength. Now is the time of chastisement towards vs, the time of ouerfion and indignation is come. Now therefore (O Children) be you zealous in the law of God: yield vp your liues for the Testament of your Fathers, remember the workes of yours auncestours, what they haue done in their generations, and so shall you receaue great glory, and eternall name. Was not *Abraham* found faythfull in time of temptation, and it was reputed vnto him for iustice? *Ioseph* in time of his distresse

The confession & exhortation of *Mattathias* as.

1. Mar. 25

Note;

Genes. 12

Genes. 41

- kept Gods commandmentes, and was made
 Num. 25. Lord ouer all Egypt. Phinees our Father, for his
 Iosu 11. zeale towards the law of God, receaued the
 Iud. 14. Testament of an euerlasting Priesthood. Iosue
 2. Reg. 2. for that he fulfilled Gods word, was made a
 4. Reg. 2. Captaine ouer all Israel. Caleb for that he testi-
 fied in the Church, receaued an inheritance,
 David for his mercy, obtained the seat of an
 eternall Kingdome. Elias for that he was in
 zeale of the law, was taken vp to heauen. A-
 nanas, Azarias and Misael through their be-
 liefe, were deliuered from the flame of the fire.
 Dan. 3. Daniel for his simplicity, was deliuered from
 the mouth of lions. And so doe you runne
 ouer, by cogitation, all generations, and you
 shall see that all those that hope in God shall
 not be vanquished. And doe you not feare the
 wordes of a sinfull man, for his glory is nothing els but
 dung and worms. To day he is great and exalted, and
 to morrow he shall not be found; for he shall returne
 vnto his earth againe, and all his fond cogitations
 shall perish. Wherefore take courage vnto you (my
 children) and play the men in the law of God. For
 therein shalbe your honour and glory. Hitherto are
 the words of Scripture, which shall suffice for
 the end of this Chapter: and the rather for
 that there commeth another Chapter after,
 which layeth before vs many more examples
 of true Resolution in diuers of Gods seruants
 for our instruction, and encouragment herin.

Aworthy
 saying.

Infra cap.
 5.



THE
FOURTH AND GREATEST

impediment of all other that hindereth Resolution: to wit,

The loue, and respect which men beare to the pleasures, commodities, and vanities of this world.

CHAP. IIII.



AS the former impedimentes, which now by Gods grace we haue remoued, be in very deed great stayes to many men, from the resolution we talke of: so this that presently we take in hand, is not only of it selfe a strong impediment and let, but also a generall cause and (as it were) a common ground to all other impedimentes that be, or may be. For if a man could touch the hidden pulle of all such as refuse, or neglect, or do differre to make this resolution: he should find the true cause and origen therof, to be the loue and respect which they beare vnto this world, whatsoeuer other excuses they pretend besides. The noble men of *Iewry* pretended feare to be the cause, why they could not resolue to confesse Christ openly: but *S. Iohn* that felt their pulles, and

The
worlde
thegroud
of all o-
ther im-
pediments
knew

know their disease, uttereth the true cause to
 Ioan. 12. haue byn, for that they loved the glory of men, more
 then the glory of God. Demas that forsooke S. Paul
 in his bandes, euen a litle before his death,
 pretended another cause of his departure to
 2. Tim. 4. Theſſalonick. S. Paul sayth it was, *Quia diligebas hoc*
ſeculum: for that he loued this world. So that
 this world is a generall and vniuerſall impe-
 diment, and more largely diſperſed in mens
 hartes, then outwardly appeareth; for that
 it bringeth forth diuers other excuses there-
 by to couer it ſelfe in the people, where it abid-
 eth.

Matth. 13

Marc. 4.

Luc. 8.

2. This may be confirmed by that moſt
 excellent Parable of our Sauour Chriſt, recor-
 ded by three Euangelistes, concerninge the
 three ſortes of men which are to be damned,
 and the three cauſes of their dānation, wher-
 of the third, and laſt, and moſt generall (in-
 cluding as it were both the two former) is the
 loue of this world. For the firſt ſort of men
 there mentioned, are compared to a *High-way*
 wherein all ſeed of lyfe that is ſowen, eyther
 withereth preſently, or els is eaten vp by the
 birdes of the ayre, which is (as Chriſt expoun-
 deth it) by the diuels, in ſuch careleſſe men,
 as contemne whatſoeuer is ſayd vnto them:
 ſuch are infidels, heretickes and other lyke ob-
 ſtinate and contemptuous people. The ſecond
 ſort of reprobate people are compared to roc-
 ky grounds, in which, for lacke of deepe roote
 the ſeed that falleth, continueth not: And by
 this are ſignified, light and vnconſtant per-
 ſons, that now are ſeruent, & by and by key-
 cold agayne, and ſo in tyme of temptation,
 they

The ex-
 poſition
 of the Pa-
 rable of
 the ſeed,
 and of 4.
 ſortes of
 people
 ſignified
 therein.

they are gone, sayth Christ. The third sort are compared to a field, wherein the seed of life groweth vp, but yet there are so many thornes about the same (which Christ expoundeth to be the cares, troubles, miseries, and deceivable vanities of this life) as the good corne is choked up, & so bringeth forth no fruit at all. By which last wordes he signifyeth, that whersoever his doctrine is taught and groweth vp, and yet bringeth not forth due fruite: that is to say, wherloeuer his faith is planted, receaved and professed (as among Christians it is) and yet bringeth not forth vertuous life, holy conuersation, good workes, and due seruice of God, correspondent to this seed: there the principall cause is, for that it is choked, with the loue and care of this present, and intangling world.

3. This is a Parable of meruailous great importance, as may appeare, both for that Christ after the recitall therof, cried out with Theim a loud voyce, *He that hath eares to heare, let him heare*: as also, for that he expounded it himselfe of this in secret only to his Disciples: And principally, for that before the exposition therof, he & circumscribed such a solemne Preface, saying: *To you it is given to know the mysteries of the Kingdome of heaven, but to others not; for that they, seeing, doe not see, and hearing doe not heare, nor understand.* Wherby our Sauour signifieth, that the vnderstanding of this Parable aboue others, is of singular importance, for conceauing the true mysteries of the Kingdome of heaven, and that many are blind which seeme to see, and many deafe and ignorant, that seeme to heare and know,

know, for that they vnderstand not well the mysteries of this Parable. For which cause also his diuine wisdom maketh this conclusion, before he beginne to expound the Parable: *Happy are your eyes that see, and blessed are your eares that heare*. After which wordes, he beginneth his exposition, with this admonition: *Vos ergo audite Parabolam*: Doe you therefore heare and vnderstand this Parable, that are made worthy therof.

4. And for that this Parable doth containe
 Six principall points of this Chapter. and touch so much indeed, as may, or is needfull to be said, for remouing of this great and dangerous impediment of worldly loue against the seruice of God: I meane to stay my selfe only vpon the explication therof in this place, and will declare the force and truth of certaine wordes heere vttered by Christ, concerning the world and worldly vanities, and how warily they are to be vsed by vs. And for some order and methode, I will draw all to these six principall pointes or heades that doe ensue. First how, and in what sense all this whole world and comodities therof are meere vanities in themselues, and of no value, as Christ heere signifieth, & consequently, ought not to be an impedimēt to let vs from so great a matter, as the Kingdome of heauen and seruing of God is. Secondly, how they are not only vanities and trifles, but also *Deceptions*, as the wordes of Christ are: that is to say, deceyts & fallacies; not performing to vs indeed those little trifles which they doe promise, and we so highly esteeme. Thirdly, how they are *spine*, that is to say *pricking-thornes*, as our Sauour affirmeth,

firmeth, albeit they seeme to worldly men to be most sweet and pleasant for a time, and to be flowers rather than thornes. Fourthly, how they are *Ærume*, that is to say, miseries and afflictions, according to our Sauours meaning and speech. Fifthly, *Quomodo suffocant*, how they do strangle or choke their possessours, in the sense which our Sauour the Sonne of God in this Parable auoucheth. Sixthly, how we may vse them notwithstanding, without these daungers and euils, to our great comfort, gaine, and preferment, if we will, and do take the right way therin.

The first point of the Parable. How all the world is Vanity.

5. **A**N D now for the first, albeit I might stand vpon many reasons and demonstrations, yet doe I not see how briefly and pithily it may be better declared, that all the pleasures & goodly shewes of this world are meere vanities, as Christ heere signifieth, then to alleage the testimony & prooffe of some one who hath tasted & proued them all: that is to say, of such an one, as speaketh not only by speculation, but also of his owne experience and practice. And this is the wise and mighty King *Salomon*, of whome the Scripture reporteth wonderfull matters, touching his peace, prosperity, riches and glory in this

2. Para. 9.
The
worldly
prosperi-
ty of K.
Salomon

world, As for example, that all the Kings of the earth desired to see his face, for his wisdom and renowned felicity: That all the Princes living besides, were not like him in wealth: That he had six hundred sixty and six talents of gold (which is an infinite summe) brought him in yearly, besides all other that he had from the Kings of *Arabia*, and other Princes: That silver was as plentifull with him as heapes of stones, and not esteemed, for the great store and abundance he had therof: That his plate and Jewelles had no end: That his seat of Maiesty, with stooles, lions to beare it vp, & other furniture, were of gold, passing all other kingly seates in the world: That his precious apparell and armour was infinite: That he had all the Kings; from the riuer of the *Phylishtines* vnto *Egypt*, as his seruantes: That he had forty thousand horses in his stables to ride, and twelue thousand chariots, with horses and other furniture ready to them for his vse: That he had two hundred speares of gold borne before him, and six hundred crownes of gold bestowed vpon euery speare; as also three hundred bucklers and three hundred crownes of gold bestowed in the guilding of euery buckler: That he spent euery day in his house, a thousand nine hundred thirty and seauen quarters of meale and flower; thirty oxen, with an hundred wethers, besides all other flesh: that he had seauen hundred wines, as Queens, and three hundred other, as concubines. All this, and much more doth holy Scripture report of *Salomons* worldly wealth, wisdom, riches, prosperity: which he hauing tasted,

*Triginta
cori simile,
& 60. cori
farina, &
euery corus
is 21 quar
ters and
oade.*

3. Reg. 4.

3. Reg. 11

Eccles. 1.

casted, and vsed to his fill, pronounced yet at last this sentence of it all, *Vanitas vanitatum, & omnia vanitas*, Vanity of vanities, and all is vanity: by *vanity* of *vanities*, meaning (as *S. Hierome* interpreteth) the greatnesse of this vanity, aboue all other vanities that may be deuised.

In cap. 1.
Eccles.

6. Neither only doth *K. Salomon* affirme this thing in word, but doth proue it also by examples of himselfe. I haue byn King of *Israel* in *Ierusalem* (sayth he,) and I purposed with my selfe, to seeke out by wisdome all things. And I haue seene, that all vnder the sunne, are meere vanities and affliction of spirit. I said in my hart, I will goe and abound in all delights, and in euery pleasure that may be had: and I saw that this was also vanity. I tooke great workes in hand, builded houses to my selfe, planted vineyardes, made orchards and gardens, and beset them with all kind of trees; I made my fish-pondes to water my trees: I possessed seruantes and hand-maides, and had a great family, great heards of cattell, aboue any that euer were before me in *Ierusalem*. I gathered togeather gould and siluer, the riches of Kings and Prouinces. I appointed to my selfe musicians and singers, both men & women, which are the delights of the children of men: fine cuppes also to drinke wine, and whatsoeuer my eyes desired, I denied it not vnto them; neither did I let my hart from vsing any pleasure, to delight it selfe in these thinges which I had prepared. And when I turned my selfe to all that my handes had made, and to all the labours, wherein I had

Salomōs
laying of
himselfe.
Eccles. 1.

Cap. 2.
Ibid.

taken such paines and sweat; I saw in them all, vanity, and affliction of mind.

The testimony
of S. Iohn

1. Iohn. 2.

The generall
branches
of worldly
vanities.

Three
principal
vanities.

7. This is the testimony of Salomon, vpon his owne prooffe in these affaires: And if he had spoken it vpon his wisdom only (being such as it was) we ought to belieue him; but much more, seeing he affirmeth it of his owne experience. But yet, if any man be not moued with this: let vs bring yet another witness out of the new Testament, and such a one, as was priuy to the opinion of our Saviour Christ herin: and this is, the holy Evangelist and Apostle S. Iohn, who maketh an earnest exhortation to all wisemen, neuer to entangle themselves with the loue of worldly affaires, vsing this reason for the same: *Mundus transiit, & concupiscentia eius*. The world is transitory, and all that is to be desired therein: that is to say, it is vaine, fleeting, vncertaine, and not permanent. And then comming to shew the substance of this transitory vanity, he reduceth them all to three generall heades or branches, saying: *Whatsoeuer is in this world, is either concupiscence of the flesh, or concupiscence of the eyes, or pride of life*. By the first he comprehendeth all sensuall pleasures vsed in cherishing & pampering the flesh: by the second, all beauty and brauery of riches: by the third he signifieth the vanity of ambition in worldly honour and estimation.

8 These then are three generall and most principal vanities of this lyfe, wherein in worldly men doe weary out their brayne: to wit, ambition, couetousnes, and carnall pleasures. Wherunto all other lesser vanities are addressed, as

to their superiours. And therefore it shall not be amisse to consider of these three in this place together with their dependants; for that euery one of these three haue diuers branches depending of them; especially the first which heere I will handle, called by *S. Iohn*, *Ambition and Pride of life*, wherunto belong these six members that ensue.

9. First vaine-glory, which is a certaine disordinate desire to be well thought of, wel spoken of, praysed and glorified of men. And this is as great a vanity (though it be commo to many) as if a man should runne vp & down the streets, after a feather flying in the ayre, tossed hither and thither with the blastes of infinite mens mouthes. For as this man might weary out himselfe before he gate the thinge which he followed, and yet when he had it, he had gotten but a feather: so a vayne-glorious man may labour a good while, before he attayne to the prayse, which he desireth. And when he hath it, it is not worth threchippes, being but the breath of a few mens mouthes, that doth alter vpon euery light occasion and now maketh him great, now litle, now good, now bad, now nothing at al. Christ himselfe may be an example of this, who was tossed to and fro in the speech of men. Some said he was a *Samaritan*, and had a diuell: others sayd he could not be a Prophet, or of God, for that he kept not the Sabbath day: others asked if he were not of God, how he could do so many miracles? So that there was a schisme or diuision among them about this matter, as *Saint Iohn* affirmeth. Finally, vpon *Palme-sunday* they

1.
Vaine
glory.

Mat. 17.

Ioan. 8.

Ioan. 9.

they receaued him into *Ierusalem* with triumph
Matth. 21 of *Hosanna*, casting their apparel vnder his feet:
11. & 27 but the thurday and friday next ensuing, they
Luc. 23. cryed *Crucifixe* agaynst him; and preferred the
 lyfe of *Barabbas*, a wicked murderer, before
 his.

10. Now my friend, if they delt thus with
 the Sauour of the world, which was a better
 man, then euer thou wilt be, and did more
 glorious miracles, then euer thou wilt do, that
 in reason might haue purchased him name and
 honour among the people: why doest thou so
 labour and beate thy selfe about this vanity of
 vayne-glory? why doest thou cast thy trauay-
 les into the wind of mens mouthes? why doest
 thou put thy riches in the lippes of mutable
 men, where euerie flatterer may rob thee of
 them? hast thou no better a chest to locke the
 vp in? *S. Paul* was of another mynd, when he
1. Cor. 4. sayd: *I esteeme little to be iudged of you, or of the
 day of man.* And he had reason. For what careth
 he that runneth at the tilt, if the ignorant peo-
 ple that stand by, do giue sentence agaynst
 him, so the Iudges giue it with him? If the
Luc. 18. blind man in the way to *Iericho*, had depen-
 ded of the liking and approbation of the goers
 by, he had neuer receaued the benefit of his
 sight: for that they dissuaded him from run-
 ning and crying so vehemently after Christ. It
 is a miserable thing for a mā to be a wind-mil,
 which grindeth not, nor maketh meale, but
 according as the blast endureth. If the gale be
 strong, he scourgeth about lustily, but if the
 wynd be slacke, he relenteth presently: so if
 you prayse the vaine glorious man, he will run
 but

But if he feele not the gale blow, he is out of hart. He is like the *Babylonians*, who with a litle *Dom. 31.* sweet musicke were made to adore any thing whatioeuer.

11. The Scripture sayth most truly: *As fil-* *Prou. 27.*
uer is tried in the fire by blowing to it, so is a man tried
in the mouth of him that prayseth. For as filuer, if it
 be good taketh no hurt therby, but if it be euil
 it goeth all into fume: so doth a vaine man,
 by prayse and commendation. How many
 haue we seene puffed vp with mens prayses, &
 almost put besides themselves for ioy therof:
 & yet afterward brought downe with a con-
 trary winde, and driuen full neere to despe-
 ration by contempt? How many doe we see
 daily (as the Prophet did in his dayes) com-
 mended in their sinnes, and blessed in their
 wickednes? How many palpable and intolle-
 rable flatteries do we heare both vsed, & ac-
 cepted daily, and no man crieth with good
 King Dauid: *Away with this oile, and ointment of* *Psal. 140.*
sinners, let it not come upon my head? Is not all this *Psal. 59.*
 vanity? Is it not madnes, as the Scripture cal-
 leth it? The glorious Angels in heauen seeke
 no honour vnto themselves, but all vnto God:
 and thou poore worme of the earth desirest to
 be glorified? The foure and twenty elders in
 the *Apocalips* tooke of their crownes, and cast
 them at the feete of the Lambe: and thou
 woudest plucke forty from the lambe to thy
 selfe, if thou couldest. O fond creature? how
 truly sayth the Prophet: *Homo vanitati similis* *Psal. 14.*
factus est: a man is made like vnto vanity, that
 is, like vnto his owne vanity, as light as the
 very vanities themselves, which he followeth.

And

A simili-
tude.

Psal. 9.

Psal. 140.

Psal. 59.

Apoc. 4.

Psal. 14.

Eccles. 23.

And yet the Wiseman more expressly: *In uanitate sua appenditur*, the sinner is weighed in his vanity: that is, by the vanity which he followeth, is seene how light and vaine a sinfull man is. And is there any man then, who will leaue to resolute to serue God, and seeke his owne saluation, for feare what the world will say or thinke of him? What importeth it thee (deare brother) in the next life, what they all say of thee heere? Thinke then vpon this, and esteeme it as a vanity indeed.

2.
Worldly
honour
and pro-
motion.

Ios. 11.

Ios. 19.

Ab. 26.

1. Cor. 14.

12. The second vanity that belongeth to Ambition, is desire of worldly honour, dignity and promotion. And this is a great matter in the sight of a worldly man; this is a Iewell of rare price, and worthy to be bought with any labour, trauayle, or peill whatsoeuer. The loue of this letteth the great men, that were Christians in Ieremy, from confessing Christ openly. The loue of this letteth Pilate from deliuering IESVS, according as in conscience he saw he was bound. The loue of this letteth Agrippa & Festus, from making themselves Christians, albeyt they esteemed S. Pauls doctrine to be true. The loue of this letteth infinite men dayly from imbracing the meanes of their saluation. But (alas) these men doe not see the vanity hereof. S. Paul sayth not without iust cause, *Nolite esse pueri sensibus*; be you not children in vnderstanding. It is the fashion of children to esteeme more of a painted bable, then of a rich Iewel. And such is the painted dignity of this world, gotten with much labour, maintayned with great care and sollicitude, and lost with intollerable griefe and sorrow. For better concea-

conceauing whereof, ponder a little with thy selfe (gentle Reader) any state of dignity that thou wouldest desire, and thinke how many haue had that, or the like before thee. Remember how many haue mounted vp, and how they haue descended downe agayne: and imagine with thy selfe, which was greater, eyther the ioy in getting, or the sorrow in loosing it. Where are now all those Emperours, those Kings, those Princes and Prelates, which reioyced so much ouce at their owne aduancement? Where are they now, I say? who talketh, or thinketh of them? Are they not forgotten, and cast into their graues long agoe? And doe not men boldly walke ouer their heads now, whose faces might not be looked on, without feare, in their liue? what then haue their dignities done them good?

13. It is a wonderfull thing to consider the vanity of this worldly honour. It is like a mans owne shaddow, which the more a man runneth after, the more it flyeth: and when he flyeth from it, it followeth him agayne: and the only way to catch it, is to fall downe to the ground vpon it. So we see, that those men which desired honour in this world, are now forgotten, and those which most fled from it, and cast themselues lowest of all men, by humility, are now most of all honoured: honoured (I say) most, euen by the world it selfe, whose enemies they were whiles they liued. For who is honoured more now, who is more commended and remembred, then *S. Paul*, and his like: who so much despised worldly honour in this life, as he made lesse accompt thereof,

The vanity of worldly honour.

Philipp. 3.

thereof, then of common dung. Most vayne then is the pursuite of this worldly honour, which neither contenteth the mynd, nor easeth the payned body, nor continueth with the possessor, nor leaueth behind it any benefite or contentation, and consequently ought not to preuaile with any man, agaynst this great Relolution, of which heere we treat.

The vanity of worldly Nobility.

Iob 17.

14. The third vanity that belongeth to ambition or pride of lyfe, is nobility or flesh and bloud; a great pearle in the eye of the world, and indeed to be esteemed, when it is ioyned with vertue and accompanied with the feare of God; but otherwise both in it selfe, and in the sight of almighty God, a meere trifle and vanity. Which holy Iob well vnderstood (albeit he were of noble parentage) when he wrote these wordes: *I sayd vnto rottenesse, thou art my father, and vnto worms, you are my mother & sisters.* He that will behold the gentry of his ancestors, let him looke into their graues, and see whether Iob sayth truly or no. True nobility was neuer begonne but by vertue; & therefore, as it is a testimony of valour and vertue in the predecessours: so ought it to be a spurre to the same, in the successors. And he which holdeth the name thereof by descent only without substance of vertue, is a meere aliene, in respect of his ancestors; from whome he degenerateth, and hath nothing of theirs, but the bare outward shew only. Of which sort of men, God sayth by one Prophet: *They are made abominable, euen as the things which they loue &c.* *Gloria eorum à partu, ab utero, & à conceptu.* Their glory is from their birth, from the belly, and from their concei-

Use. 9.

conception only. That is to say, they vaunt & glory of their auncestours, progenitors, and noble birth, whereas hauing no vertue in them correspondent to their birth, but following their sensuall appetites, and setting their affections on wicked and abominable delights; they are made in like manner abominable and contemptible, both to God and man. And in this sence it is a fond vanity to begge credit of dead-men, whereas we deserue none our selues; to seeke vp old titles of honour from our auncestours, we being vtterly incapable thereof, by our owne bale manners and behaviour. Christ cleerly confounded this vanity, *Matth. 8.* when being descended himselfe of the greatest nobility & race of Kings that euer was in this world; and besides that, being also the Sonne of God (a much higher title :) yet called he himselfe ordinarily by the name of *the Sonne of man*; That is to say, the sonne of the poore Virgin Mary (for otherwise he was no Sonne of man :) & further then this also called himselfe a shepherd which in the world is a name of contempt. And when long before his incarnation he was to make a King first in *Israel*, he did not seeke out the ancientest bloud, but tooke *Saul*, of the basest tribe of Iewes (to wit of *Beniamin*) and after him *Dauid*, the poorest shepherd of all his brethren. And when he came into the world, he sought not out the noblest men to make Princes of the earth: that is, to make Apostles, but tooke of the poorest, and simplest, thereby to confound (as one of them sayth) the foolish vanity of this world, in making so great accompt of the preheminence of

Matth. 8.
20.24.26

Ioan. 10.

1. *Reg. 9.*
1. *Reg. 16.*

Matth. 23.
Psal. 44.
1. *Cor. 13.*

little flesh and blood in this lyfe, where meritis of vertue is not found: though yet on the other side where worldly nobility and gentry is furnished with spirit and vertue, it is (no doubt) an excellent ornament, and may doe singular much good in Gods seruice, and is highly respected by him, as by many examples may be proued: But in no wise is it a sufficient motiue to let any man from the Resolution of Gods seruice, for that he is noble: for that in this respect, it is a meere trifle indeed.

4.
The vanity of worldly wisdom

1. Cor. 1.

1. Reg. 2.

1. Cor. 3.

1. Cor. 3.

13. The fourth vanity that belongeth to ambition or pride of life, is worldly wisdom; wherof the Apostle sayth: *The wisdom of this world is folly with God.* If it be folly, then it is great vanity (no doubt) to delight and boast so much in it, as men doe, especially against the wisdom of God and his Saintes. It is a strange and wonderfull thing to behould, how contrary the iudgements of God are to the iudgments of worldly men. Who would not thinke, but that the wisemen of this world, were the fittest to be chosen to doe Christ seruice in his Church? Yet *S. Paul* sayth: *Non multi sapientes secundum carnem:* God hath not chosen many wisemen, according to the flesh. Who would not thinke, but that a worldly wiseman might easily also make a wise Christian? yet *S. Paul* sayth, no; except first he become a foole: *Stultus fit, ut sit sapiens:* If any man seeme wise amongst you, let him become a foole, to the end he may be made wise. Vaine then, and of no account is the wisdom of this world, except it be subiect to the wisdom of God. And whotoeuer in this worldly wisdom, and for worldly

wordly respectes neuer so important in his owne sight, and according to the world, shall condemne them that contemne the world, & do resolute themselves to Gods seruice, his wisdom is folly in this behalfe, and his prudence meere vanity: and so will he confesse it one day, when he shall come to cry with those of his condition in the next life: *Nos in/sensati sap. 3.*
uisam illorum aestimabamus insaniam. We senselesse and foolish worldly wise-men did thinke the life of Saintes to be meere madnesse, but now we come to see, that they were wise indeed, & we only fooles. And this is to be vnderstood, when humane worldly wisdom contradicted spirituall wisdom and not otherwise.

16. The sixth vanity belonging to pride of life, is corporall beauty, wherof the wise-man sayth: *Vaine is beauty, and deceyvable is the grace of a faire countenance.* Wherof also King David vnderstood properly, when he said: *Turne away my eyes (O Lord) that they behold not vanity.* This is a singular great vanity, dangerous and deceitfull. Beauty is compared by holy men, to a painted snake, which is faire without, & full of deadly poison within. If a man did consider what infinite ruines, and destructions haue come by ouer-light liking therof, he would beware of it. And if he remembered what soule drosselieth vnder a faire skinne; we would little be in loue therewith, sayth one holy Father. God hath imparted certaine sparkles of beauty vnto his creatures on earth, therby to draw vs to the consideration and loue of his owne beauty, where of the other is but a shadow. Euen as a man finding a little issue of
 H h 2 water,

A lesson
to be read
in the
beauty of
all crea-
tures.

water, may seeke out the fountaine therby; or happening vpon a small veine of gold, may therby come to the head mine it selfe: But we, like babes, delight our selues only with the faire couer of the booke, and neuer doe consider what is written therein. In all faire creatures that man doth behould, he ought to reade this lesson, sayth one Father; That if God could make a peece of earth so faire and louely, by imparting vnto it some little sparke of his beauty: how infinite faire is he himselfe, and how worthy of all loue and admiration. And how happy shall we be, when we shall come to enioy his beautifull presence, wherof now all creatures doe take their beauty.

How
quickly
beauty is
destroyed.

17. If we would exercise our selues in these manner of cogitations, we might easily keepe our harts pure, chaste & vnspotted before God, in behoulding the beauty of his creatures vpon earth. But for that we vse not this passage from the creature to the Creator, but doe rest only in the externall appearance of a deceitfull face, letting goe the bridle to our foule cogitations, and setting willfully on fire our owne concupiscence: hence it is, that infinite people doe perish dayly by occasion of this fond vanity of an alluring visage. I call it fond, for that euery child may descry the deceit and vanity therof. For take the fairest face in the world, wherewith infinite foolish men fall in loue, vpon the sight therof, and rase it ouer but with a little scratch, & all the matter of loue is gone: let there come but an ague for some foure or fise dayes, and all this goodly beauty is destroyed: let the soule depart but one halfe

houre

houre from the body, and this louing face is vgly to looke on: let it ly but two dayes in the graue, or aboue ground dead, and those who were so earnestly in loue with it before, will scarce abide to hehould, or come neare it. And if none of these thinges happen vnto it: yet quickly commeth on old age, which riueth the skinne, draweth in the eyes, setteth out the teeth, and so disfigureth the whole visage as it becometh more contemptible and horrible now, then euer it was beautiful & alluring before. And what then can be more vanity then this? What more madnesse then eyther to take a pride theteof, if we haue it our selue, or to endanger our soule for the same, if we behould it in others? How miserable are those people, who bestow so much labour in procuring or preserving this corporall beauty, as though all their happinesse consisted therein: yea, many do make it the chiefe obstacle of their resolution to serue God, and the principall occasion of their downefall, and damnation.

18. The sixt vanity belonging to pride of lyfe, is the glory of fine apparell: against which the Scripture sayth: *In vestitu ne gloriaris unquē*: See thou neuer take glory in apparell. Of all vanities, this is the greatest, which yet we see so common among men and women of this world, as nothing more; but consider the vanity. If *Adam* had neuer fallen, we had neuer vsed apparell. For that apparell was deuised to couer our shame of nakednes, and other infirmities contracted by that fall. Wherefore, we that take pride and glory in apparell, doe as

6.
The vanity of apparell.
Eccles. 11.

- much as if a beggar should glory & take pride of the old cloutes that do couer his soares. S. Paul sayd vnto a Bi-hop: *If thou haue wherewithall* 1. Tim. 6. *to couer our seues, let vs be content.* And Christ touched deeply the dāger of nice apparell, whō he commended so much S. Iohn Baptist for his course and austere attire, adding for the contradictory: *Qui mollihus vestiuntur in domibus Regum sunt*; They which are not like Iohn, but go clothed in soft and delicate apparell, are in Kings Courtes: that is, in Kings Courtes of this world, but not in the Kings Court of Heauen. For which cause in the description of the rich man damned, this is not omitted by our Luc. 16. Saviour: *That he was apparelled in purple & silke*; as though this also had byn some help to him towards his damnation: as on the contrary the Scripture setting downe the singular sanctity of Elias the Prophet, nameth also his poor 4. Reg. 1. apparell: *That his raynes were couered which hayrcloth &c.* It is a wonderfull thing to consider the different proceeding of God; and of the world in this assayre. God himself was the first Genes. 1. Taylor that euer made apparell in this world, and he made it for the most noble of all our auncestors, in Paradise: and yet he made it Hebr. 12. but of beasts skinnies. And S. Paul testifieth of the noblest Saints of the old Testament, that they were couered only with goates skinnies, and with the hayre of camells. What vanity is it then for vs, to be so curious in apparell, & to take such pride therein, as we do. We robbe and spoile all sort of creatures vpon earth, to couer our backs, and adorne our bodyes. From one, we take his wolfe; from another his

his skinne : from another his hayre and furre :
 and from some other , their very excrements : The ex-
 as the silke , which is nothing els , but the ex- treme va-
 chrements of wormes . Nor yet content with nity and
 this , we come to filhes , and doe begge of the pouerty
 certayne pearles to hang about vs . We goe of man .
 downe into the ground for gould and siluer :
 and turne vp the sandes of the sea , for preci-
 ous stones : and hauing borrowed all this of
 other creatures farre more base then our selues
 we iett vp and downe , prouoking men to loo-
 ke vpon vs , as if all this now were our owne .
 When the stone thinneth vpon our fingar , we
 will seeme (forsooth) thereby to shine . When
 siluer , gold , and silkes doe glister on our bac-
 kes , we looke bigge , as if all that beauty came
 from vs . When Cattes-dung doth smell in our
 garments , we would haue men thinke , that we
 send forth sweet odour from our selues . And
 thus (as the Prophet sayth) we passe ouer our
 dayes in vanity , & do not perceyue our owne
 extreme folly . And yet is this folly so strôg &
 potent with many , as not to want this vanity
 of gay apparell , is a sufficient motiue to stay
 them from the resolution we propose of Gods
 seruice , and their owne euerlasting good .

Psal. 77.

19. And thus much now may suffice , for The 2.
 declaration of the first generall head of world- head of
 ly vanities , termed by S. Iohn , *Pride of life* . There worldly
 followeth the second which he calleth *Cou- vanities ;*
piscence of the eyes ; wherunto the auncient Fa- Concu-
 thers haue referred all vanities of riches , and piscence
 wealth of this world . Of this S. Paul writeth to of the
 Timothy : *Give commendment to rich men of this eyes .*
world , not to be high-minded , nor to put confidence in 1. Tim. 6 :

- the uncertainty of their riches. The reason of which speech is vttered by the Scripture in
- Prov. 11.** another place, when it sayth: *Riches shall not profit a man in the day of reuenge*: That is, at the day of death & iudgment. Which thing the rich men of this world doe confesse themselves, though to late, now being in tormentes: *Diuturnum instantia quid nobis contulit?* What hath the brauery of our riches profited vs? All which doth euidently declare the great vanity of worldly riches, which can doe the possessor no good at all, when he hath most need of their help. *Rich men haue slept their sleepe* (sayth the Prophet) *and haue found nothing in their handes*: That is, rich men haue passed ouer this life, as men doe passe ouer a sleep, imagining themselves to haue golden mountaines and treasures wherewith to help themselves in all needes that shall occurre, & when they awake (at the day of their death) they find themselves to haue nothing in their hands that can doe them good. In respect wherof, the Prophet Baruch asketh this question: *Where are they now, which heaped together gold and silver, and which made no end of their scraping together?* And he answereth himselfe immediatly: *Exterminati sunt, et ad inferos descendunt*; They are now rooted out, and are gone downe to hell. To like effect sayth S. Iames. *Now yee rich men do yee weep and wale, and haile in your miseries that come vpon you; your riches are rotten, and your gold and silver is rusty, and the rust thereof shall be in testimony against you: It shall feede vpon your owne flesh*, as if it were fire: *you haue hoarded vp wrath to your owne selues in the last day.*

30. All this, and much more is spoken by the Holy ghost, to signify the dangerous vanity of worldly wealth, and the folly of those men who labour so much to procure the same vnjustly; or hauing it, doe vse the same to vanity and not to the profit of their owne soules. And surely if so many skilfull phisitians, as I haue heere alleaged holy Scriptures, should agree togeather, that such, or such meates were vnholtsome and perilous: I thinke few men would giue the aduenture to eat thereof, though otherwise in sight, smell, and tast, they appeared sweet and pleasant. How then cometh it to passe that so many earnest admonitions of God himselve, cannot stay vs from the disordinate loue of this dangerous vanity? *Nolite cor apponere*, sayth God by the Prophet: that is, set not your hartes vpon the loue of riches. *Qui diligit aurum, non iustificabitur*, sayth the Wise-man: he that loueth gold shall neuer be iustified. *I am angry greatly vpon rich nations*, sayth God by Zachary. Christ sayth: *Amen dico vobis, quia diues difficile intrabit in regnum celorum*: Truly I say vnto you, that a rich man shall hardly get into the Kingdome of heauen. And againe: *Voe be to you rich men, for that you haue receaued your consolation in this life*. Finally S. Paul sayth generally of all, and to all: *They which will be rich, do fall into temptations, and into the snares of Sathan, and into many vnprofitable and hurtful desires, which doe drawne them in euerlasting destruction and perdition*.

A comparison.

Psalm. 61

Eccles. 1.

Zach. 1.

Matth. 19

Luc. 6

2. Tim. 6.

21. Can any thing be spoken more effectually, to dissuade from the loue of riches? Must not heere now all couetous men of the

The pre-
tence of
wife and
children
refuted.

world condemne themselves in their owne
consciencs. Let them excuse themselves as
much as they will, by the pretence of wife, &
children, and kinsfolke, as they are wont, say-
ing: they meane nothing els, but to provide
for their sufficiency. But doth Christ our Sa-
niour admit this excuse? He asked the rich
man that had filled his barnes, who should
haue those riches, for so much, as that very
might they were to take his soule from him:
and he might haue answered, his wife, chil-
dren and kinred; but he durst not, for that the
interrogation began with *Stulte*, Thou fool:
and indeed, it is great folly, if we consider it
well. For tell me (deare Christian brother) what
comfort may it be to an afflicted Father in
hell, to remember that by his meanes, his wife
and children doe liue wealthy in earth, & that
by his eternall woe, they enioy some few
yeares pleasures? No, no, this is vanity, and a
meere deceit of our spirituall enemy. For
within one moment, after we are dead, we
shall care no more for wife, children, Father,
Mother, or brother in this matter, than we
shall for a meere stranger, and one penny gi-
uen in almes whiles we liued, for Gods sake,
shall comfort vs more at that day, than thou-
sandres of poundes, bestowed vpon our kinred,
for the naturall loue we beare vnto our owne
flesh and bloud. The which one point would
Christ all worldly men could consider, & then
(no doubt) they would neuer take such care
for kinred, as they doe, and be so sparing in
doing good to themselves, especially vpon their
death beddes, whence presently they are to
depart

depart to that place, where flesh and bloud holdeth no more priuiledge, nor riches haue any power to deliuer; but only such, as were well bestowed in the seruice of God, or giuen to the poore for his names sake. In which respect only a rich man is happy, if he know to vse his happines whilest he hath time, which few doe. And this shalbe sufficient for this point of riches.

22. The third branch of worldly vanities The third
is called by *S. Iohn*, *Concupiscence of the flesh*; head of
which containeth all pleasures and carnall re- worldly
creations of this life, as are banquetting, lau- vanities.
ghing, playing, and such other delightes, wherewith our flesh is much comforted in this world. And albeit in this kind, there is a certain measure to be allowed vnto the godly, for the conuenient maintenance of their health (as also in riches it is not to be reprehended:) yet, that all these worldly solaces are not only vaine, but also dangerous in that excesse, and abundance, as worldly welthy men seeke and vse them, appeareth plainly by these wordes of Christ. *Voe be vnto you who now doe laugh, for you shall weepe. Voe be vnto you that now liue in fill and satiety, for the time shall come, when you shall suffer hunger.* And againe in *S. Iohns* gospel, speaking to his Apostles, and by them to all other, he sayth: *You shall weepe and mourne, but the world shall reioyce:* Making it a signe distinctiue betwene the good and the bad, that the one shall mourne in this life, and the other reioyce and make themselves merry.

Luc. 6.

Iohn. 16.

23. The very same doth *Iob* confirme both of the one and the other sort: for of world-
linges

- Iob. 21.* lings he sayth: That they solace themselves with all kind of musicke, and do passe over their dayes in pleasure, and in a very moment do goe downe into hell.
- Iob. 5.* But of the godly he sayth in his owne person: That they sigh before the eate their bread: And in another place: That they feare all their workes, knowing that God spareth not him which offendeth.
- Iob. 9.* The reason whereof the Wise-man yet further expresseth saying: That the workes of good men are in the hands of God, and no man knoweth whether he be worthy of loue or hatred, at Gods hands: but all is kept vncertayne for the tyme to come. And old Tobias insinuateth yet another cause, whē he saith: What ioy can I haue, or receaue, seeing I sit heere in darknes, speaking litterally of his corporall blindnes; but yet leauing it also to be vnderstood of spirituall and internall darknes.

Why 24. These are then the causes (besides eternall affliction which God oftē sendeth) why
are sad in the godly do liue more graue, sadde & feare-
this life. full in this lyfe, then wicked men doe, accor-
1. Cor. 2. ding to the counsayle of S. Paul; and why also
2. Cor. 7. they sigh often & weep, as Iob, and Christ do
Phil. 2. affirme: to wit, for that they remember often-
Iob. 3. times the seuerer iustice of almighty God; their
Ioan. 16. owne frailty in sinning; the secret iudgement
of his predestination vncertaine to vs, the vale
of misery and desolation wherein they liue
heere: which made euen the very Apostles the-
Rom. 8. selues to grone as S. Paul affirmeth, albeyt they
Ephef. 4. had much lesse cause then we haue. In respect
Mat. 24. whereof we are willed to passe over this life in
2. Cor. 5. carefulesnes, watchfulesnes, feare and trembling.
et 7. In regard whereof also, the Wise-man sayth:
Ecclef. 7. It is better to go to the house of sorrow, then to the
house

house of feasting. And agayne: *Where sadness is, there is the hart of wise men, but where myrth is, there is the hart of fooles.* Finally in consideration of *Prou. 18.* these things the Scripture sayth: *Beatus homo qui semper est pauidus*: Happy is the man which alwayes is fearefull. Which is nothing els, but that which the holy Gods commaundeth euery man, by *Michæas the Prophet*: *Solicitum ambulare cum Deo*: To walke carefully and diligently with God; thinking vpon his commaundements: how we keep and obserue the same: how we resist and mortify our members vpon earth: how we bestow our tyme, talents & riches lent vnto vs: how we labour in good workes for the gayning of heauen: what accompt we could yield if presenty we were to dye &c. which cogitations, if they might haue place with vs, would cut of a great many of those worldly pastimes, wherewith the careless sort of sinners are ouerwhelmed: I meane of those good-fellowshippes, in eating, drinking, laughing, singing, disputing, and other such vanities that distract vs most. Heereof Christ gaue vs a most notable aduertisement, in that he wept often tymes: as for example, at his natiuity, at the resuscitation of *Lazarus*, vpon *Ierusalem*, and vpon the Crosse. But he is neuer read to haue laughed in all his life. Heerof also is ech mās own natiuity & death a significatiō & figure: which two extremities (I meane our beginning & ending) being reserued by God in his owne handes to dispose, are appointed vnto vs in sorrow, grief & weeping, as we see, and feele. But the middle part therof (which is our life) being left by God in our owne handes,

Mich. 6.

Ican. 10.

I. ac. 19.

des, we passe it ouer with vaine delights, neuer thinking whence we came, nor whither we goe.

A similitude.

25. A wise traualer passing by his Inne, albeit he see pleasant meates set before him to banquet at his pleasure, yet he forbeareth and restraineth his appetite vpon consideration of the price, and of the iourney he hath to make, and taketh nothing, but so much, as he knoweth well how to discharge the next morning at his departure. But a foole layeth handes on euery delicate bit that is presented to his sight, and playeth the Prince for a night or two: But the next morning when it commeth to the reckoning, he wisheth that he had liued only with bread and drinke, rather then to be so troubled, as he is, for the payment. The custome of Gods Church is to fast the Euen of euery feast, and then to make merry the next day following, which is the festiuall it selfe. And this representeth the abstinēt life of good men in this world, therby to be merry in the world to come. But the fashion of the world is contrary; that is, to eate and drinke merily first at the tauerne, and after to let the host bring in his reckoning. They eate, drinke and laugh, and the host he skoreth vp all in the meane space: and when the time commeth that they must pay, many a hart is sadde, that was pleasant before.

26. This very selfe same thing holy Scripture affirmeth also of the pleasures of this world: *Risus dolore miscbitur, & extrema gaudij luctus occupat*: Laughter shalbe mingled with

Prov. 14 • sorrow, and mourning shall ensue at the hinder

der end of mirth. The diuel, that playeth the host in this world, and will serue you at an inch with what delight or pleasure you desire, writeth vpon in his booke, and at the day of your departure (which is at your death) he will bring in the whole reckoning, and charge you with it all, and then shall follow that, which God promisseth to worldlings by the Prophet *Amos*: Your mirth shalbe turned into mourning and lamentation. Yea, and more then this, if you be not able to discharge the reckoning, you may chaunce to heare that other dreadfull sentence of Christ in the Apocalips: *Quantum in delicijs fuit, tantum date illi tormentum*: Looke how much he hath taken of his delights, so much torment doe you lay vpon him.

*Amos. 2.**Tob. 2.**Apoc. 18.*

27. Wherefore, to conclude this Point and therewithall this first Part of the Parable, touching vanities; truly may we say with the Prophet *Dauid*: of a worldly minded man: *Vniuersa vanitas omnis homo viuens*: The life of such men containeth all kind of vanity. That is to say, both vanity in ambition, vanity in riches, vanity in pleasures, vanity in all things which they most esteeme. And therefore I may well end with the wordes of almighty God by the Prophet *Esay*: *Vae vobis, qui trahitis iniquitatem in funem et vanitatis*. Wo be vnto you, which doe draw wickednes in the ropes of vanity. These ropes are those vanities of vain-glory, promotion, dignity, nobility, beauty, riches, delights, and other such like before touched, which alwayes draw with them some iniquity and sinne. For which cause holy *Dauid* sayth vnto

The conclusion of the first Point.

*Psal. 38**Isa. 56.*

The ropes of vanity
Psal. 38

his

- his Lord: *Thou hatest (O Lord) obseruers of super-
gluous vanities*. And the Scripture reporting
the cause why God destroyed vtterly the fa-
mily and linage of *Baasa King of Israel*, sayth it
was: *For that they had prouoked God in their vani-
ties*. And lastly, for this cause the holy Ghost
pronounceth generally of all men: *Beatus vir
qui non respexit in vanitates, & insanias falsas*: Bles-
sed is that man which hath not respected va-
nities, and the false madnes of this world.

*The second point of the Parable. How worldly
Vanities are also deceits.*

28. **N**OW come we to the second Part
proposed in this Chapter (which
was also the second point contain-
ed in Christes Parable) to shew how this
world with the pleasing commodities therof,
are not only vanities for the most part, but al-
so deceits: for that indeed, they performe
not vnto their followers, those small trifles
which they doe promise. Wherin the world
may be compared to that wretched & vngra-
tefull deceauer *Laban*, who made poore *Iacob*
to serue him seauen yeares for faire *Rachel*, and
in the end deceaued him with foule *Lia*. What
false promises doth the world make vnto vs
daily? To one it promiseth long life & health,
& cutteth him of in the middst of his dayes.
To another it promiseth great wealth & pro-
motion,

motion, and after long seruice performeth no part therof. To another it promifeth great honour by large expences, but vnderhand it caſteth him into contempt by beggary. To another it aſſureth great aduancement by marriage, but yet neuer giueth him ability to come to his deſire. Goe you ouer the whole world, behold Countreys, view Prouinces, look into Citties, hearken at the doores and windowes of priuate houſes, of Princes palaces, of ſecret chambers, and you ſhall ſee & heare nothing els, but lamentable complaintes: one for that he hath loſt, another, for that he hath not wonne, a third, for that he is not ſatisfied, tenne thouſand, for that they are deceaued.

29. Can there be a greater deceit (for examples ſake) then to promiſe renowne and memory as the world doth to her followers, & yet to forget them as ſoone as they are dead? Who doth remember now one, of forty thouſand iolly fellowes in this world, that thought theſelues great people whiles they were heere, Captaines, Souldiars, Counſellours, Dukes, Earles, Princes, Prelates, Emperours, Kinges, Quenes, Lordes and Ladies? Who remembereth them now, I ſay? Who once thinketh or ſpeaketh of them? Hath not their memory periſhed with their ſound, as the Prophet foretold? Did not Iob promiſe truly: *That their remembrance ſhould be as aſhes troden vnder ſooſe?* And Dauid: *That they ſhould be as duſt blowne abroad with the wind?* One of the firſt holy Eremites named Paul, did hide himſelfe (as S. Hierome in his life reporteth) fourſcore and tenne yeares in a wilderneſſe, without knowing or

The falſe promiſes of renowne.

Pſalm. 9.

Iob. 1.

Pſalm. 1.

A com-
parison.

speaking with any man, or once shewing or revealing himselfe to the world. And yet now, the world both remembreth and honoureth his memory. But many a King and Emperour haue striven, and laboured all their life to be knownen in the world, and yet are now forgotten. So that the world is like in this point (as one sayth) vnto a couetous and forgetfull host; who, if he see his old ghest come by his Inne in beggarly estate, all his money being spent, he maketh semblance not to know him. And if the ghest meruaile therat, and say, that he hath come often that way, and spent much money in his house; the other answereth: It may be so my friend, for there passe this way many, and we vse not to keep accompt of all. But what is the way (sayth one) to make this host remember you? It is to vse him ill as you passe by (as *S. Paul*, and his like did with the world) and he will remember you as long as he liueth, and many times will talke of you, when you are farre off from him.

What the
deceits of
the world
are.

30. Infinite are the deceiptes, and dissimulations of the world: It seemeth goodly, faire and gorgeous in outward shew, but when it commeth to handling, it is nothing but a feather; when it commeth to sight it is nothing but a shaddow; when it commeth to weight it is nothing but smoke; when it commeth to opening, it is nothing but an image of plaister-worke, full of old ragges and patches within. *O miserable and most deceiptfull world*

Aug. 13.
medit.

(sayth *S. Augustine*) whose grieffe is true, & delight false, whose sorrowes are certaine, and pleasures vncertaine, whose paines are permanent, & repose transitory,

story, whose toiles are intolerable, and rewards most contemptible, whose promises are princely, and payments beggarly, whose miseries are void of all consolation, and whose happiness is mingled with all kind of misery.

31. To know the miseries of the world, you must goe a litle out from it, sayth one. For, as they which walke in a mist, doe not see it so well, as they which stand vpon a hill from it: so fareth it in discerning the world, whose property is to blind them that come to it, to the end they may not see their owne estate: euen as a raue first of al striketh out the poore sheeps eyes, to the end, he may not see the way, to escape from his tyranny.

A similitude.

32. So then after the world hath once bereit the worldling of his spirituall sight, in such sort, as he can iudge no longer betweene good and euill, vanity and verity: then it rocketh him also a sleep, at his ease & pleasure. It bindeth him sweetly, it deceaneth him pleasantly, it tormenteth him in great peace and rest; it hath ready presently a proud spirit which shall place him in the pinnacle of greedy ambition, and therehence shew him all the dignities and preferments of the world: it hath twenty false merchants which in the darke shall shew vnto him the fust, and former end of fayre and precious clothes, but in no case may he looke into the whole peeces, nor carry them to the light, thereby to discerne them. It hath foure hundred false Prophets to flatter him, as Ahab had, which must keepe him from the hearing of Micheas conntayle; that is, from the remorie of his owne conscience, which telleth him the

The practice of the world

Matth. 4.

3. Reg. 22.

Apoc. 17.

Iud. 4.

2. Reg. 2.

Mat. 24.

Io. 3. 21.

truth. It hath a thousand cunning fishers, to lay before him pleasant baytes, but all furnished with most sharpe and daungerous hookes within. It hath infinite strumpets of *Babylon*, to offer him drinke in golden cuppes, but all myngled with most deadly poyson. It hath in euery doore an alluring *label*, to entice him to the milke of pleasures and delightes, but all haue their hammers and nayles in their hands to murder him in the brayne, when he falleth a sleep. It hath in euery corner, a flattering *loab*, to imbrace with one arme, and kill with the other. A false *knave*, to giue a kisse, and therewith to betray him, and deliuer him to torments.

The true
figure of
the world

1. Reg. 25

Psal. 4.

33. Finally, it hath all the deceypts, al the dissimulation, all the flatteries, all the treasons, that possibly may be deuised. It hateth them, that loue it: deceaueth them, that trust it: it afflicteth them, that serue it: it reproacheth them, that honour it: it damnneth them, that follow it: & most of all forgets them, that labour and trausayle most of all for it. And to brieue in this matter, do you what you can for this world, and loue it, and adore it as much you will, yet in the end, you shall finde it a right *Nabal*, who after many benefits receaued from *Dauid*, yet when *Dauid* came to haue need of him; he answered: *who is Dauid, or who is the Sonne of Isai, that I should know him?* Vpon great caule then layd the Prophet *Dauid*: *O you children of men, how long will you be so dull-hearted? Why doe you loue vanity, and seeke after hye? He calleth the world, not a lyar, but a hye it selfe, for the exceeding great fraud & deceit which*

is vseth in all pretences.

The third point of the Parable. How pleasures of the world are thornes.

AND now having declared how the commodities of this world that let men from resolution, are both vanities and fallacies; it cometh next to be examined in what sense our Saviour calleth them, in like manner, *Thornes*. Of which *S. Gregory* writeth thus: *Who would ever have believed me (sayth he) if I called riches thornes (as Christ here doth) seeing thornes doe pricke, and riches are so pleasant. And yet truly are they called thornes, for that with the prickles of their carefull cogitations, they seare and make bloody the mynds of worldly men.* By which words this holy Father signifyeth, that euen as a mans naked body, tossed and tumbled among many thornes, cannot be but much rent and torne, and made bloody with the prickles thereof: so a worldly mans soule beaten with the cares & cogitations of gayning worldly wealth, cannot but be vexed with restles prickling of the same, and wounded also with many temptations of sinne which doe occurre. This doth *Salomon* in the places before alledged; signify, when he doth not only call the riches & pleasures of this world, *Vanity of vanities*, that is, the greatest vanity of all other vanities: but also *Affliction of spirit*: giuing vs thereby to vnderstand, that where these vanities are, and

Mat. 13.

Hom. 15.
in Euang.

Ecc. 1. 2. 3

4.

Phil. 4.

the loue of the once entred: there is no more the peace of God which passeth all vnderstanding: there is no longer rest or quiet of mind, but warre of desires, vexation of thoughtes, tribulation of feares, pricking of cares, vquietnes of soule, which is indeed a most miserable and pittifull affliction of spirit.

A compa
rison.

35. And the reason herof is. For that as a clocke can neuer stand stil from running, so long as the poyses do hang therat: so a worldly man, hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as poyses vpon the clocke, can neuer haue rest, or repose day or night, but is enforced to beat his braines when other men sleepe, for the compassing of those trifles, wherwith he is encombred. O how many rich men in the world do feele this to be true! How many ambitious men doe proue it daily, and yet will not deliuer themselues out of so miserable imbroilments!

Exod. 8.

Of all the plagues sent vnto Egypt, that of the flies was one of the most troublefome, and fastidious. For they neuer suffered men to rest; but the more they were beaten of, the more they came vpon them. So of all the miseries and vexations, that God layeth vpon worldly men, this is not the least, to be tormented with the cares of that thing, which they esteeme their greatest felicity, & cannot beat them of by any meanes they can deuise. They tush vpō them in the morning as soone as they awake; they accompany them in the day: they forsake them not at night; they follow them to bed; they let them from their sleepe, they afflict them in their dreames; and

The tor-
ment of
rich men
in their
riches.

finally,

Finally, they are those importune and vnmercifull tyrants, which God threatneth to wicked men, by *Jeremy the Prophet*: *Qui nocte ac die non dabunt requiem*: Which shall giue no rest either by day or by night. And the cause herof, which God alleagerh in the same Chapter, is: *Quia abstuli pacem a populo isto, dicit dominus, misericordiam, & miserationes*: for that I haue taken away my peace from this kinde of people, saith God, I haue taken away my mercy, and my commiserations. A very heauy sentence to all them, that lie vnder the yoke and bondage of those miserable and afflictiue vanities.

36. But yet the Prophet *Esay* hath a much more terrible description of these mens estate: *They put their trust in thinges of nothing* (sayth he) *and doe talke vanities*: *They conceaue labour & bring forth iniquitie*: *They breake the egges of serpentes, and weaue the webbes of spiders*: *He that shall eate of their egges, shall dy*; *and that which is hatched thence shall be a Cocatrice*: *Their webbes shall not make cloath to couer them*; *for that their workes are vnprofitable*; *and the worke of iniquity is in their handes*. These are the wordes of the Prophet, declaring vnto vs by most significant similitudes, how dangerous thornes the riches and pleasures of this world are. And first he sayth, *They put their hope in thinges of nothing, and talke vanities*: to signifie, that he meaneth of the vanities, and vaine men of this world, who commonly doe talke of the thinges which they loue best, and wherein they place their greatest affiance. Secondly he sayth: *They conceaue labour, and bring forth iniquity*: alluding heerin to the child-birth of women, who first doe conceaue in their wombes,

Isa. 59.

The explication
of the
wordes of
Isay.

and then after a great deale of trauaile, doe bring forth their infant: euen so worldly men, after a great time of trauaile and labour in vanities, doe bring forth no other fruite, than sinne and iniquity. For that is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kind of men: *Woe be vnto you, which doe draw iniquitie in the ropes of vanity.*

Two significant
similitudes.

Luc. 12.

37. But yet to expresse this matter more forcibly, he vseth two other similitudes; saying: *They breake the egges of serpentes, and do weaue the webbes of spiders:* Signifying by the one, the vanity of these worldly cares, and by the other, the danger thereof. The spider we see taketh great paines and labour many dayes together, to weaue vnto herselfe a webbe; and in the end, when all is done, commeth a puffle of wind, or some other little chaunce, and breaketh all in peeces. Euen as he in the ghospell which had taken great trauaile and care, in heaping riches together, in plucking downe his old barnes, & building vp of new; and when he was come to say to his soule, *Now be merry*; that night his soule was taken from him, and all his labour lost. Therefore *Esay* sayth in this place, that *the webbes of these weauers shall not make them cloath to couer themselves with all, for that their workes are vnprofitable.*

38. The other comparison contayneth matter of great danger and feare. For as the bird that sitteth vpon the egges of serpentes, by breaking & hatching them, bringeth forth a perillous brood to her owne destruction: so those that sit (as it were) on brood vpon these vani-

vanities of the world, and do affect them o-
uermuch, doe hatch also at last, their owne
destruction. The reason wherof is (as *Esay*
sayeth,) *For that the worke of iniquity is in their*
handes : still harping vpon this string, that a
man cannot loue and follow these vanities, or
entangle himselfe with their ropes (as his
former phrased is) but that commonly he draw-
eth on much iniquity therewith. Which for
that it killeth the soule that consenteth vnto
it, therefore *Esay* compareth it vnto the brood of
Serpentes, that killeth the bird which bringeth
them forth into the world. And finally, *Moses*
vseth the like similitudes, when he sayth of
vaine and wicked men: *Their vineyard is the vi-*
neyard of Sodomites, their grape is the grape of
gall, as their clusters of grapes are most bitter, their
wine is the gall of dragons, and the poison of cocatrices
incurable. By which dreadfull and loathsome
comparisons, he would giue vs to vnderstand,
that the sweet pleasures of this world are in-
deed deceitfull thornes; and will proue in the
end most bitter and dangerous, if a man giue
himselfe ouer earnestly vnto them, or handle
them not with very great moderation and so-
briety.

Deut. 32.

The fourth point of the Parable . How
the world is misery .

1.
Breuitie
& insta-
bility .

Eccles. 41.

7. Mach. 1

39. **T**He fourth Point that we haue to consider, is how this word *Atropa*, that is, misery, and calamity, and affliction of mind, may be verified of the world and of the felicity therof. Which thing, albeit it may appeare sufficiently, by that which hath byn said before: yet will I (for promise sake) discusse it a little further in this place, by some particulars. And among many afflictions which I might heere recount, the first and one of the greatest is, the breuitie and vncertainty of all worldly prosperities, when a man hath gotten them. O how great a misery is this vnto a worldly man, that would haue his pleasures constant and perpetuall! *O death how bitter is thy remembrance* (sayth the Scripture) *vnto a man that hath peace in his riches*! We haue seene many men aduanced in hast, and in hast fallen againe, and not endured two monethes in their prosperity. We haue heard of diuers married in great ioy, and not to haue liued six dayes in their felicity. We haue read of strange matters happened out in these kindes, and we see with our eyes no few examples daily. What a griefe was it (thinke you) to *Alexander* the great, that hauing subdued, in twelue yeares, the most part of all the world, should be

be then enforced to die, when he was most desirous to liue, and when he was to take most ioy and comfort of his victories? What a sorrow was it to the rich man in the ghespell, to heare vpon the suddaine, *Hic noſte*; Euen this night thou muſt die? What a miſery will this be to many worldlings, when it commeth, who now build palaces, purchaſe lands, heap riches, procure dignities, make marriages, ioyne kinredes, as though there were neuer any end of all theſe matters? What a dolefull day will this be to them (I ſay) when they muſt be turned of, no otherwiſe then Princes mules are wont to be at the end of a iourney; that is, their treaſure taken from them, and their gauled backes only left vnto themſelues? For as we ſee theſe mules of Princes goe all the day long, loaden with treaſures, and covered with faire clothes, but at night shaken of into ſome ſory ſtable, much bruſed and gauled with the carriage of thoſe treaſures: So many rich men that paſſe through this world, loaden with gold and ſiluer, and doe gaul greatly their ſoules in carriage therof, are deſpoiled of their burden at the day of death, and are turned of with their wounded conſciences, to the loathſome ſtable of hell and damnation.

Luc. 12.

A comparison.

40 Another miſery ioyned to the proſperity of this world, is the grieuous counterpoſe of diſcontentements, that euery worldly pleaſure hath within it. Runne ouer euery delight and ſolace in this life, and ſee what ſauce it hath adioyned. Aſke them that haue had moſt prooſe therof, whether they remaine contented or no. The poſſeſſion of riches is accompanied

Discontentment

2. Cor. 7.

nied with so many feare, and cares, as hath byn shewed. The aduancement of honours is subiect to all miserable seruitude, that may be deuised. The pleasure of the flesh, even when it is lawfull and honest, is accompanied (as S. Paul sayth) *with tribulation of the flesh*: But if it be with linne, ten thousand times more is it enuironed with all kind of miseries.

3. 41. Who can reckon vp the calamities of
 Miseries our body? So many diseases, so many infirmi-
 of body. ties, so many mischaunces, so many daungers?
 Who can tell the passions of our minde that
 Of mind. doe afflict vs, now with sorrow, now with en-
 uy, now with disordinate loue, now with ha-
 Of goods tred, now with desire, now with anger? Who
 can recount the aduersities and misfortunes
 Of neigh that come by our goodes? Who can number
 bours. the hurtes and discontentations, that daily en-
 sue vpon vs from our neighbours? One cal-
 leth vs into law for our goods, another pur-
 sueth vs for our life, a third, by slander impu-
 gneth our good name. One afflicteth vs by
 hatred, another by enuy, another by flattery,
 another by deceit, another by reuenge, ano-
 ther by false witnessses, another by open armes.
 There are not so many dayes, nor houres in
 our liues, as there are miseries and contrarie-
 ties in the same. And further then this, the euill
 hath this prerogative aboue the good in our
 life, that one defect only ouerwhelmeth and
 drowneth a great number of pleasures togea-
 ther. As if a man had all the felicities heaped
 togeather which this world could yield, and
 yet had but one tooth out of tune, all the o-
 ther pleasures would not make him merry.
 And

And the like in other cases, wherof take an example in *Aman* chiefe counsellour of King *Hest. 30* *Assuerus* who for that *Mardocheus* the Iew did not rise to him when he went by, nor did honour him as other men did: he said to his wife and friends, that all his other felicities were nothing in respect of this one affliction only.

42. Besides all these miseries, there is yet another greater in some respect, then the former: and that is, the infinite number of temptation, of snares, of enticements in the world, wherby men are drawn to perdition daily. So as no man is in security one day, or houre, which is a great misery indeed, to him that considereth well the danger: as it would be to him, that in the night should walke vpon a high slippery rocke, where euery steppe might be his last ruine *Athanasius* writeth of *S. Antony* the Eremit, that God reuealed vnto him one day the state of the world; and he saw it all hanged full of netts in euery corner, and diuells sitting by to watch the same. The Prophet *Dauid*, to signifie the very same thing, that is, the infinite multitude of snares in this life to the worldly man, sayth: *God shall raine snares &c.* That is, God shall permit snares, to be as plentifull for the perdition of euill men, as are the droppes of raine, which shall fall downe from the skyes. For that euery thing almost is a deadly snare vnto a carnall and loose-hearted man. Euery enticing sight that he seeth, euery lasciuious word that he heareth, euery pleasing thought that he conceaueth, his youth, his age, his friends, his enemies, his honour, his disgrace, his riches, his pouerty, his company-keeping.

4.
Tentations
and
dangers.

Athanasius
in
vita S.
Antony.

Psal. 10.

keeping, his prosperity, his aduersity, his meate that he eateth, his apparell that he weareth, all are snares to draw him to destruction who is not watchfull, but yieldeth himselfe, ouer to sensuality.

Facility
of sinning

43. Of this then, and of the spirituall blindness wherby worldly mens mindes are encompassed, doth follow the last and greatest misery of all other which can be in this life: And that is, the facility wherby they runne into sinne.

Prou. 14.

Miseros facit populus peccatum. Sinne is the thing that maketh people miserable. And yet, how easily men of the world doe commit sinne, and how little scruple they make of the matter, *Iob* signifieth,

Iob. 15.

when talking of such a man, he sayth: *Habit, quasi aquam, iniquitatem*: He suppleth vp sinne, as it were water; that is, with great facility, custome, and ease aduentureth he vpon any kind of sinne that is offered him, as a man drinketh water, when he is thirsty. He that will not beleeue the saying of *Iob*, let him proue a little, by his owne experience, whether the matter be so or no. Let him walke out into the streetes behould the doinges of men, view their behaviour, consider what is said, and treated in shoppes, in halles, in Consistories, in iudgement-seates, in pallaces, and in common meeting places abroad: what lying, what slandering, what deceauing there is. He shall find, that of all things whereof men doe make any

The fin-
full state
of the
world.

accompt in the world, nothing is so little accounted of, as to commit sinne. He shall see iustice sold, verity wrested, shame lost, and equity disguised. He shall see the innocent condemned,

demned, the guiltie deliuered, the wicked ad-
naunced, the vertuous oppressed. He shall see
many theeuers flourish, many vsurers beare great
sway, many murderers and extortioners reue-
renced and honoured, many fooles put in au-
thority, and diuers which haue nothing in
them, but the bare shape and forme of men, by
reason of money, to be placed in great digni-
ties, for the gouernment of others. He shall
heare at euery mans mouth almost, vanity,
pride, detraction, enuy, deceit, dissimulation,
wantonnesse, dissolution, lying, swearing, per-
iury, and blaspheming. Finally, he shall see the
most part of men, to gouerne themselues ab-
solutely, euen as beastes doe, by the motion of
their passions, not by law of iustice, reason, re-
ligion, or vertue, and heerby he may frame his
conceit of the world in this behalfe.

*The fift point of the Parable. How the
world strangleth.*

44. **O**F this then doth ensue the fift
Point that Christ toucheth in his
forsaide Parable, which I promised
heere to handle, to wit, that the loue of this
world (when it is immoderate) choketh vp &
strangleth those whome it possesseth, from all
spirituall ayre of heauenly life, filling and re-
plenishing them with a grosse earthly spirit,
playne contrary to the spirit of God. The A-
postle

Rom. 2.

posse sayth: *Si quis spiritum Christi non habet, hic non est eius*: If any man haue not the spirit of Christ, this fellow belongeth not vnto him. Now, how contrary the spirit of Christ, and the spirit of the world is, may appeare by the fruites of Christs spirit reckoned vp by *S. Paul*

Gal. 5.

vnto the *Galathians*, to wit, *Charity*, which is the roote and mother of all good workes; *lay*, in seruing God; *Peace* or tranquillity of mind in the stormes of this world; *Patience*, in aduersity,

The effectes of the spirit of Christ.

Longanimity, in expecting our reward; *Penitency* or goodnesse in hurting no man; *Beneuolence* in sweet behauiour; *Gentleness*, in occasion given of anger; *Faithfulness*, in performing our promises; *Modesty*, without arrogancy; *Comumency*, from all kind of wickednes; *Chastity*, in conser-

Gal. 5.

uing a pure minde in a cleane and vnspotted body. *Against these men* (sayth *S. Paul*) *there is no law*. And in the very same Chapter he expresseth the spirit of the world by the contrary effects and fruites, saying: *The workes of flesh are*

The effectes of the spirit of this world.

manifest, which are, fornication, uncleannes, wantonnes, hchery, idolatry, poysoninges, enmities contentions, emulations, wrath, strife, disention, sectes, enuy, murder, drunkennes, gluttony and the like: of which (sayth he) *I foretell you, as I haue told you before, that these men which doe such things, shal neuer obtaine the Kingdome of heauen.*

Two rules of *S. Paul* to know our spirit
 4. Heere may euery man iudge of the spirit of the world, and of the spirit of Christ, & (applying it to himselfe) may coniecture whether he holdeth of the one, or of the other. *S. Paul* giueth two thort rules in the very same place for some proote and tryall: The first is:

Gal. 5.

They which are of Christ, (and haue his spirit) haue

crucified their flesh, with the vices and concupiscences thereof. Which is as much to say, as they haue so mortified their owne bodies, as they commit none of the vices and sinnes repeated before, nor do yield vnto the concupiscences or temptations thereof. The second rule or direction is: *That if we liue in spirit, we must walke in spirit.* That is, that our walking and behauiour must be a signe, whether we liue or be dead in spirit. For if our walking be spirituall (such as I haue declared before by the fruites therof:) then doe we liue, and haue life in spirit. But if our workes be carnall (such as S. Paul now hath described:) then are we carnall, and dead in spirit, nor haue we any part in Christ, or portion in his Kingdome, not holding his spirit. And for that all the world is full of those Christ carnall workes, and bringeth forth no fruites and the indeed of Christs spirit, nor permitteth them world to grow, or prosper in such as follow the enemies, world, and his deuices: thence is it, that the Scripture alwayes putteth Christ & the world for opposite enemies, not compatible the one with the other, which is a point of no small consideration. Christs wordes are playne: *That the world cannot receaue the spirit of truth;* Ergo, *Ioan. 14.* they are opposite. And againe in the same *Ioan. 15.* euangelist, he sayth of himselfe, and his: *That* *17.* *neither he, nor any of his seruantes are of the world, though they liue in the world.* And yet further, in his most deuout and heauenly prayer vnto his Father: *Pater iuste, mundus te non cognouit;* Iust *Ioan. 17.* Father, the world hath not knowen thee. For which cause S. Iohn writeth: *If any man loue the* *Ioan. 2,* *world, the loue of the Father is not in him.* And yet

- Iac. 4.* further *S. Iames* : That whosoever desireth to be a friend of this world, is thereby made an enemy to God. What will wordly men say to this ? But yet
- 1. Cor. 11.* heare further the Apostle *S. Paul*, who affirmeth playnely, and without exception : That this world is to be damned. And Christ insinuateth no lesse in *S. Iohns* ghospell : but most of all, in that dreadfull exception of his, when praying to his Father for those that were to be saved, he excepteth the world by name : *Non pro mundo rogo*, sayth he : I doe not aske mercy & pardon for the world, but for those which thou hast giuen me out of the world. Oh worldly wightes, what a dreadfull exception is this, made by the Sauour of the world himselfe :
- Iohn. 17.* by the lambe that taketh away all sinnes : By him that asked pardon, euen for his tormentours and crucifiers ! What a point of terrour (I say) is this, that now he excepteth the world by name from his mercy ! O that worldly men would consider but this one point only, they would not (I thinke) lye so voyde of feare, as they doe, and so enamoured with worldly designements.
- Rom. 12.* 46. Can any man meruaile now, why *S. Paul* cryeth so carefully vnto vs : *Nolite conformari huic seculo* : Conforme not your selues to this world ? And agayne, that we should renounce vterly all secular desires ? Can any man meruaile why *S. Iohn*, who was most priuy, aboue others, to Christs holy meaning heerein, sayth to vs in such earnest sort : *Nolite diligere mundum, neque ea que in mundo sunt* : Doe not loue the world, nor any thing that is in the world. If we may neyther loue it, nor

so much as conforme our selues vnto it, vnder
 so great paynes as are before is rehearsed (of
 the enmity of God , and of our eternall dam-
 nation:) what shall become of those men, that
 doe not only conforme themselves vnto it, and
 to the vanities thereof, but also doe follow it,
 rest in it , and doe bestow all their labours, and
 traauayles vpon it.

47. If yoe aske me the cause why Christ Why
 so hateth and abhorreth this world, *S. Iohn* tel- Christ
 leth you : *Quia mundus totus in maligno positus est:* hateth the
 For that all the whole world is set on naugh- world.
 times, and malignity ; which is a spirit quite 1. Iohn. 5.
 contrary , to the spirit of Christ , as hath bene
 shewed. Which spirit leadeth to pride, vayne
 glory , ambition , enuy, reuenge malice, with
 pleasures of the flesh, and all kind of vanities:
 as Christ on the contrary side , perswadeth to
 humility , meekenes , pardoning of enemies,
 abstinence , chastity , sufferance , mortifica-
 tion , bearing the Crosse , with contempt of
 all earthly pleasures for the Kingdome of hea-
 uen. Christ hateth the world , for that it per-
 secuteth the good , and aduancerh the euill ;
 for that it rooteth out vertue, and planteth all
 vice . And finally, for that it shutteth the doo-
 res agaynst Christ when he knocketh, & strā- *Apor. 3.*
 gleth the hart that once it possesseth, as before
 hath byn shewed .

48. Wherefore to conclude this part, see- A des-
 ing this world is such a thing as it is, so vayne, cription
 so deceyptfull , so troublesome, so dangerous; of the
 seeing it is a professed enemy to Christ , ex- world.
 communicated and damned to the pit of hel ;
 seeing it is (as one Father sayth) an arke of

Aug. ep.
39.

Chrysost.
Hom. 22.
ad pop.
Antioch.

trauayle, a schoole of vanities, a market of deceit, a labyrinth of error: seeing it is nothing els but a barrayne wilderness, a stony field, a dyrtty sty, a tempestuous sea: seeing it is a groue full of thornes, a meadow full of scorpions, a flourishing garden without fruite, a caue full of poysoned and deadly Bafiliskes: seeing it is finally (as I haue shewed) a fountayne of miseries, a riuer of teares, a feyned fable, a delectable frenzy: seeing (as S. Augustine saith) the ioy of this world hath nothing els but false delight, true asperity, certayne sorrow, vncertayne pleasure, toylsome labour, fearefull rest, grievous misery, vayne hope of felicity: seeing it hath nothing in it (as S. Chrysostome sayth) but teares, shame, repentance, reproach, madness, negligences, labours, terrours, sicknesses, sinne, and death it selfe: seeing the worlds repose is full of anguish, his security without foundation, his feare without cause, his trauayles without fruite, his sorrow without profit, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: seeing these and a thousand evils more are in it. and no one good thing can be had from it, who will be deceaued with this vizard or allured with this vanity hereafter? Who will be stayed from the noble seruice of God by the loue of so fond a trifle as is this world? And this to reasonable men may be sufficient, to declare the sufficiency of this third impediment.

The sixt Point of this Chapter. How we may
auoyd the euills of the world.

49. **B**Ut yet now for satisfying my promise
in the beginning of this Chapter: I
haue to adde a word or two in this
place, how we may auoide the foresayd dan-
gers of this world, as also vse it vnto our gaine
and commodity. And for the first, or auoyde
the dangers, seeing there are so many snares
and trappes as hath byn declared: there is no
other way, but only to vse the refuge of birds
in auoyding the dangeron. snares of fowlers:
that is, to mount vp into the ayre, and so to
fly ouer them all: *Frustra ia-tum rete ante oculos* *Prov. 13.*
pennarum, sayth the Wise-man: that is, the
net is layd in vayne before the eyes of such as
haue winges and can fly. The spies of Ieruo,
though many snares were layd for them by
their enemies: yet they escaped all, for that
they walked by hilles, sayth the Scripture.
Which place *Origen* expounding, sayth; That *Hom. 1. in*
there is no way to auoyde the dangers of this *Isae.*
world, but to walke vpon hilles, and to imi-
tate *Dauid* that sayd: *Leuavi oculos meos ad mon-* *Psal. 120.*
tes, unde ueniet auxilium mihi: I lifted vp myne
eyes vnto the hilles, from whence all myne
ayde and assistance came, for auoyding the
snares of this world. And then shall we say
with the same *Dauid*: *Anima nostra sicut passer* *Psal. 123.*
crepta,

Phil. 3.

Math. 4.

Psal. 72.

Gal. 6.

Phil. 3.

3. Cor. 10.

erepta est de laqueo venantium: Our soule is deliuered as a sparrow from the snare of the fowlers. We must say with *S. Paul*, *Our conuersation is in heauen*; and then shall we little feare all these deceiptes, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except he can allure her to pitch, and to come downe, by some meanes: so hath the diuell no way to entangle vs, but to say, as he did to Christ: *Mitte te deorsum*, throw thy selfe downe vpon the baites, which I haue laid; eate and deuoure them; enamour thy selfe with them; tye thine appetite vnto them, and the like.

50. Which grosse and open temptation, he that will auoide, by contemning the allure-ment of these baites, by flying ouer them, by placing his loue and cogitations in the mountaines of heauenly ioyes and eternity: he shall easily escape all dangers and perils. King *David* was past them all when he said to God: *What is there for me in heauen, or what doe I desire besides thee vpon earth? My flesh and my hart haue faunted for desire of thee. Thou art the God of my hart, and my portion (O Lord) for euer.* *S. Paul* also was past ouer these dangers, when he said: *That now he was crucified to the world, and the world vnto him: and that he esteemed all the wealth of this world as meere dung: and that albeit he liued in flesh, yet liued he not according to the flesh.* Which glorious example if we would follow, in contemning and despising the vanities of this world, and fixing our minds on the noble riches of Gods eternall Kingdome to come: the snares of the diuell would preuaile nothing at all against vs in this life.

51. Touching the second point, how to use the riches and commodities of this world to our aduantage, Christ hath layd downe ly wealth plainly the meanes: *Facite vobis amicos de Monna iniquitatis*: Make vnto you friendes of the riches of Iniquity. The rich glutton might haue escaped his tormentes, and haue made himselfe a happy man by helpe of worldly wealth, if he had list. And so might many a thousand that now liue in Christianity, & will goe to hell for the same cause that the glutton did. Oh that men would take warning one by another, and be wise whiles they haue time.

Luc. 16.

S. Paul cryeth, *Decerne not your selues*; Looke what a man soweth, and that shall he reape. What a plentiful harvest then might rich men provide to themselves, if they would, hauing such store of seede lying by them, and so much ground offered them daily to sow it in? Why doe they not remember that sweet harvest-song: *Come yee blessed of my Father, enter into the Kingdome prepared for you, for I was hungry, and you fed me; I was thirsty, and you gaue me to drinke; I was naked and you apparelled me*? Or if they doe not care for this, why doe they not feare at least the Black-Sanctus that must be chaunted to them for the contrary? *Agite nunc danites, plorate iulianites in miserijs vestris, quae aduenient vobis*: Goe now you rich men, weepe and houle in your miseries, that shall come vpon you.

Gal. 4.

2. Cor. 9.

Math. 2.

Luc. 5.

52. The holy Father S. Iohn Damascene reporteth a goodly Parable of Barlaam the Eremite, to our purpose. There was (sayth he) a certaine Citty, or Commonwealth, which vsed to chuse to themselves a King from a

Iohn. Dam. in hist. Barlaam & Iosephat c. 14.

mong the pooreſt ſort of people, and to ad-
 uance him to great honour, wealth, & plea-
 ſures for a time: but after a while, when they
 were weary of him, there faſhion was to riſe
 againſt him, and to diſpoile him of all his fe-
 licity, yea of the very cloaths of his backe, and
 ſo to baniſh him naked into a deſolate Iland
 farre off, where bringing nothing with him, he
 ſhould liue in great miſery, and be put to ex-
 ceeding ſlanery for euer. Which practice one
 King at a certaine time conſidering, by good
 aduice (for all the other, though they knew
 that faſhion, yet through negligence and plea-
 ſures of their preſent felicity, thought not of it
 untill it was too late) tooke reſolute order with
 himſelfe, how to prevent this miſery, which
 was by this meanes. He ſaued euery day great
 ſummes of money from his ſuperfluities and
 idle expences, and ſo ſecretly made ouer be-
 fore hand a great treaſure vnto that Iland,
 wherunto he was in danger daily to be ſent.
 And when the time came, that indeed they
 deposed him from his Kingdome, and turned
 him away naked, as they had done the other
 before, he went to the Iland with ioy & con-
 fidence, where his treaſure lay, and was recei-
 ued there, with exceeding great triumph, and
 placed preſently in greater glory then euer he
 was before.

The ap-
 plication
 of this
 parable.

53. This Parable teacheth as much as poſ-
 ſibly may be ſaid in this point: For this Cit-
 ty, or Commonwealth is this preſent world,
 which aduanceth to authority poore men,
 that is, ſuch as come naked into this life,
 and vpon the ſuddaine, when they looke leaſt
 for

for it, doth pull them downe agayne, and turneth them of naked into their granes, and so into another world, where bringing no treasure of good workes with them, they are like to find little fauour, but rather eternall misery. The wise King that preuented this calamity, is he which in tyme of wealth during this lyfe (according to the countayle of our Saviour Christ) doth seeke to lay vp treasure in heauen by almes-deeds and other good workes, agaynst the day of his death, when he must be banished hence naked, as all the Princes of that Citty were. At which tyme, if their good deeds doe follow them: then (as God promiseth) they shall be happy men, and placed in much more glory, then euer this world was able to giue them. But if they come without oyle in their lampes, then is there nothing for them to expect, but *Nescio vos*, I know you not. And when they come to be knowne, or rather discouered, then followeth, *Ite maledicti in ignem æternum*: Go you accursed into fire everlasting, which is the last, and worst sentēce of all. Our Lord defend vs from it.

Luc. 12

Apoc. 14

Math. 25

Kk 3

EXAM.



EXAMPLES
OF TRUE RESOLUTION
in the two former Point, of suffering
for Christ, and contem-
ning the world.

*Adioyned for the better declaration, and confir-
mation of the two Chapters next
going before.*

CHAP. V.

The rea-
son of
this Chap-
ter.

FOR so much as the two pre-
cedent Chapters, of contem-
ning the world, and suffering
for Christ are by their owne
natures, & mans naturall sight
and reason, very dreadfull and
loathsome to flesh and bloud, and to whatloe-
uer dependeth thereof: in such sort, as diuers
persons (who otherwise esteeme themselues
no euill Christians) do take horroure and auer-
sion euen at the very name & mention of such
things, perswading themselues that the ne-
cessity of Christian profession, requireth not
any resolution to so high a perfection: I am
moued in this place, to adioyne to the former
Treatise, a brieue declaration of the practice
and exercise of auncient Christians in these

two points, whereby their opinions and censures may better be seen, then by their words: and wherein ech other Christian that liueth at this day, may behould, as in a table or glasse, what behoueth him to doe (when occasion is offered) if he professe to serue vnder the same banner, and doe expect his pay at the handes of the same King and maister, that they did.

2. Many things haue byn said before, concerning these two mysteries of worldly contempt, and sufferance in tribulation. And among other matters it hath byn declared, that the very foundation of Christian Religiō (which is the holy Crosse and Crucifix) standeth builded principally vpon these two pillars. It hath byn inewed, how Christ our Sauour, when he sent forth his Apostles and disciples, as the first spirituall fathers and maisters of the world instructed them, especially in these two doctrines, as most behooffull and necessary to the end which he pretendeth. And for that his diuine wisdom did easily foresee, that deeds haue much more force to persuaade the words, he did set forth this doctrine most exactly in the example of his owne life, making the same a patterne of all worldly contempt and suffering for iustice: as also did his sayd Apostles and disciples after him, to the true and perfect imitation of their mayster.

What
hath byn
handled
before.

3. Thus much then hath byn treated before: and many particulers haue byn declared as well of the holy Apostles great sufferings in all kind and manners of affliction: as also of their vtter despising whatsoeuer was precious posties in this world, for the perfect seruing of their Lord.

The first
of
lution of
the A-

Lord & maister no allurements of this life could entice them, no dignities delight them, no flattery deceaue them, no pleasure peruert them, no labours weary them, no difficulty stay them, no terrout or tyranny of mortall men could feare them from their course begonne, as long as their soules remayned within their bodis. . Some of them ended their liues by the sword some vpon the Crosse, others were scorched and skinned aliuē: and all this for the perfect seruing of their mayster, and to stirre vs vp to follow their examples. Which thing the learned and deuout Father *Saint Iohn Chrysostome* considering when he treated of the deeds of *S. Peter* and *S. Paul* in particular, breacketh forth into this speech following.

The
speech of
S. Chrysostome
apud
Metaphr.

4. O holy and blessed Apostles of my Sauiour what thankses shal we yield vnto you for all the labours and toyles that you haue taken for vs? When I thinke of thee, O *Peter*, I fall into a admiration: and when I remember thee, O *Paul*, I fall besides my selfe, and am oppressed with teares. For what shall I say, or what shall I thinke, when I behould the afflictions that you haue suffered? How many prisons haue you two sanctified? how many chames haue you adorned? how many torments haue you sustained? how many reproaches haue you receaued? O blessed be those tongues of yours, that haue bene such instrumentes of the holy Ghost, & blessed be your members imbrewed with bloud, for the loue of Christes Church. You haue truly followed your maister in all thinges &c. Reioyce therefore thou *Peter*, to whome it was giuen to dye vpon the crosse, therby

therby to imitate thy Saviour: and triumph thou Paul, whole head was cut of with the sword for the same cause. O this sword shall be to me instead of a crowne, & the nailes wherewith S. Peter was crucified, shall be most precious stones in my Diademe. Thus much and many things more vttereth this holy Father, with great seruour in admiration of the sufferings of these blessed Apostles, whose labours how much he indeauored to put in execution in his owne life, and how far he was made partaker of like afflictions, it may appeare to him that will reade the Ecclesiasticall history. which declareth, how he both liued and died in continuall tribulation.

Vide hist.

Socrat. li. 6

5. O deare Christian brother, if we had so tender hartes in contemplation of these affaires, as had this holy man of God, we would be of other iudgment in many things, then we are. We see that S. Chrysostome was thus moued with the consideration only of these two Apostles trauals. But how much might be said of all the rest in like manner? Of S. James that was called the brother of Iasus, and was left by him, as the first Bishop of Hierusalem, it is written by Egeppus that liued immediatly after his time, that he being in singular authority and credit for his holines and wisdom, not only among all Christians, but also among the whole nation of Iewes (for which he was called by the name James the Iust, as Iosephus the Iew reporteth:) yet chole he a most austere and simple life, neuer tasting either wine or flesh or anointing his body with oile. according to the fashion of the Countrey. He was

Of S. James.

Egesip. lib. 3. 1st.

apud Euseb. lib. 3. cap. 22.

so diligent and painfull in continuall praying vpon his knees, that the skinne therof was as hard as the brawne of a camels knee. And being brought forth one day, and placed vpon a pinnacle of the temple of *Hierusalem*, in the presence of infinite people (for that it was on the high feast of Easter) and there intreated by all the Nobles and Magistrates of *Iury* to speake some word in derogation of Christian religion, with promise of infinite honour for the same, if he would yield thereunto: he made choice not only to lacke that honour, but also to be reuiled and stoned by the people, and to be thrown downe from the pinnacle where he stood, and to haue his head cleft in sunder with a staffe, or instrument that diars of cloath doe vse, rather then to relent one iote in professing that thing which he knew to be true; and so he happily ended his life in the yeare of Christ threescore and three.

6. This was the small accompt that these men made of worldly dignities and promotions, when they brought with them any let or hinderance to Gods perfect seruice. And this was the ready desire they had to suffer, in euery least occasion offered for their Maisters honour. O gentle reader, how worthily said our Sauour *I E S V S* of these men: *You are they who haue stood with me in my temptations, and therefore I prepare for you a Kingdome:* And how iustly may it be verified of vs, that which the same our Sauour in another place sayth: *In tempore tentationis recedunt:* They abandone me in time of tentation, whensoever tribulation falleth vpon them.

Luc. 22.

Luc. 8.

7. But let vs see now further, how these which ensued and liued after the Apostles, The ma- behaved themselues in this behalte. For better unfold conceauing wherof, thou hast to remember tempta- (louing brother) that for the space of three tions of hundred yeares together after Christs depar- the pri- ture out of this world, he sent almost conti- mitue nuall temptations; that is to say, continuall Church tribulations, afflictions and persecutions vnto his Church vpon earth (except only certaine short times of breathing) wherein he meant to make euident prooffe of his seruantes patience, and of his owne power against his enemies. And whereas a little before his departure, he forwarned his disciples of these thinges to come, assuring them: *That they should haue pres- M^{at}. 23. sures, and that he sent them forth as lankes among wolues;* he perfourmed the same in such sort not long after, as it may seeme that he brake open all the gates and barres of hell at once (as els-where I haue noted) and turned forth all the legions of furies therin conteyned, as most rauinous beares and lions, vpon these his tender innocent lankes. For in ten generall and most deadfull Persecutions, which in this time, of the first 300. yeares by publique authority and commandement were exercised, it is impossible for man to recount, either the tyrannie and iniquity of the lawes, or the barbarous cruelty of the executours, or the infinite multitude of the sufferers, or the strange inuentions of the tormentors. And albeit in these times of triall (as alwayes it falleth out) there wanted not diuers Christians (as *Euse- Euseb. li. 3. bius well notheth that writeth the story*) who *hist. cap. 2.* for

for loue of the world and of their owne ease, made shipwrack of their saluation: yet without number were those also, that by contempt of the world, did beare out the storme, and perseuered faithfull. Of whome for our instruction and comfort in like occurrentes, some few shalbe noted in this discourse following.

8. After the death of *S. Iames* before mentioned, & the destruction of *Hierusalem*, which was especially hastened by God for punishment of that murder (as *Iosephus* the Jew was of opinion) *Egippus* & *Emebius* doe report, that so many of the Apostles and disciples of Christ, as were then alive, gathered themselves together, and ordeined bishop of *Hierusalem*, in place of *S. Iames*, one *Simeon* the sonne of *Cleophas*, which *Cleophas*, *Saint Luke* nameth for one of the two disciples that went to *Emmaus* together, and talked with Christ vpon the way, after his resurrection. *S. Matthew* also and *S. Iohn* do make mention of *Mary*, the wife of *Cleophas*, which was continually in the company of the blessed Virgin mother of our Saviour, at his Passion: which *Mary* being mother to this *Simeon*, and her husband *Cleophas* being brother to *S. Ioseph* (as *Egippus* houldeth;) *Simeon* was accompted as cosin german to our Saviour *Iesus*, and by all probability had both seene him & heard him in his life. This holy man then hauing liued very long in this his charge of bishopricke, and being now a hundred and twenty yeares old, was in the time of *Traian* the Emperour (*S. Iohn* the Euangelist being dead a little before) accused

Ioseph.

apud Eu-

sc. 1b. 1. c.

22. & 13.

c. 10. &

26.

Luc. 24.

Mat. 27.

Iohn. 19.

S Simeons

Martyr-

dome.

accused by certaine heretiques : who then first
 (as *Egesippus* sayth who liued in the same time) *Egesip. a-*
 beganne to shew themselues openly in the *pud Euseb.*
 world (hauing liued secretly in corners before) *lib. 3. c. 16*
 for that all the holy Apostles and others which
 had heard our Saviour speake, were dead, and
 therefore these heretiques deuised now, what
 new opinions and expositions vpon Scriptu-
 res liked them best. And for that this man was
 the only or chiefe pillar that stood against
 them for defence of the Catholike sayth & A-
 postolicall tradition at that day, they caused
 him cunningly to be apprehended and presen-
 ted before *Atticus* then Gouvernour of *Iury* for
 the Emperour. Who after many allurementes
 & threatens vsed vnto him, when by no meanes
 he could moue him to relent from his con-
 stancy in Christes seruice: he gaue sentence to
 haue him beaten with whippes, and to be tor-
 mented many dayes together, which the old
 man shrunk not at, but endured with most
 wonderfull courage, in so much that *Atticus*
 being astonished (sayth our author) that one
 of sixscore yeares of age, could beare so many
 torments, commanded him finally to be nai-
 led on a crosse, as his maister Christ was, and
 so he died most resolutely for his sake. Neither
 did he alleadge his old age, or weaknes, for an
 excuse of suffering for his maister.

The pu-
 blike be-
 ginning
 of hereti-
 kes.

9. At the very same time liued there in
Asia a man of singular name for his holines,
 called *Ignatius* disciple to the Apostles, and by
 them ordained bishop of *Antioch* after that *S. Ignatius*
Peter had left the same. This man being ac-
 cused for his sayth to the Gouvernour of *Syria*,

The story
 of *S. Ignatius*.

and standing constant in the confession thereof, was condemned by him to be torne in peeces by wild beastes. But for that he was a person of great marke, he was sent prisoner to Rome vnder the custody of ten souldiars, to suffer there. And albeit these souldiars vpon the way vsed him very discourteously, and kept him straite: yet found he meanes either by speech, or letters to comfort all Christians, as he passed by them. But especially (as *Eusebius* noteth) he inculcated two pointes to be re-

Euseb. lib.

3. cap. 30.

membred of them: *Primum, ut hereses, quæ tum primum emergere ceperunt, maxime præcauerent: deinde, ut Apostolorum traditioni mordicus adhererent.* First, that they should, aboue all other things, take heed of new opinions and heresies, which then first began to creep abroad: & secondly, that they should sticke and cleaue most firmly to the tradition of the Apostles, for the true vnderstanding and interpretation of Scripture. That is to say, they should admit no other interpretation, but that which all Churches by generall and vniforme consent had receaued from the Apostles; insinuating hereby, that this should be an infallible rule to guide men by, vnto the worlds end.

Ignatius
his rule
to discern
truth.

10. Besides this, the good man got time also and opportunity in his iourney, to write diuers Epistles to sundry Churches, which *Eusebius* in his story setteth downe. And among other things, either he being informed, or fearing of himselfe, that the Christians in Rome hearing of his comming, would make means to the Emperour to get pardon for his life, and so deprive him of martyrdom: he wrote a
most

most earnest letter vnto them, beseeching them not to doe so. Out of which letter, both *Eusebius* and *S. Hierome* doe cite these most excellent words following. In this my iourney (sayth he) from Syria to Rome, I am enforced to fight day and night with ten leopards, that is to say, with ten souldiars sent to keep me. Who the more benefites I doe bestow vpon them, the worse and the more cruell they are towards me. But their iniquity is my instruction, and yet hereby I am not iustified. Would God I were once come to enioy those beastes that are appointed to deuout me. I greatly desire that it may be shortly, and that they may be stirred vp to eate me quickly, least perhaps they abstaine to touch me, as they haue done from the bodies of other martyrs. But if they should refuse to set vpon me, I will entice them on my selfe. Pardon me (my children) for I death know what is good for me. Now I beginne to be Christs true disciple, desiring nothing that is seene in this world with mans eyes, but only Iesus-Christ my Sauour. Fire, crosse, beastes, breaking of my bones, quartering of members, tearing and renting of my body, and all the other torments that the diuell can inuent, let them all come vpon me, only that I may enioy my IESVS.

Euseb. lib.

3. cap. 30.

Hieron. in

Catal.

Scrip.

The zealous

words of

S. Ignatius

at his

death

know

what is

good for

me.

Now I

beginne

to be

Christs

true

disciple,

desiring

nothing

that

is

seene

in this

world

with

mans

Iren. lib.

cap. 28.

Hieron. in

Catal.

at his

death

know

what is

good for

me.

11. Thus far doth *Eusebius* cite the words of *S. Ignatius* Epistle, which yet is exstant. And *S. Irenaeus* & *S. Hierome* doe adde yet further, that when he came to suffer, and heard the ringes of the lions ready to come forth vpon him, he vsed these words: I am Gods corne, and the teeth of these wild beastes must grinde me, to the end I

*S. Ignatius
reliques.*

How old
Christiās
came to
their con-
stancy.

*S. Polycar.
his speech
of S. Ignatius.
Euseb. lib.
3. cap. 30.*

may be pure and good bread for Christs table. He suffered (sayth *S. Hierome*) in the eleventh yeare of *Tratans* raigne, and vpon the yeare of Christ 110. and his reliques were carried backe againe by Christians from *Rome* to *Antioch*, and there are kept without the gate called *Daphnetica*.

12. Heere we see the seruour of this seruant of God; we see his constancy his courage, his comfort in suffering. And how came he (deare brother) to this most happy and blessed estate? We heare him say of himselfe: *That now he began to be Christs true discipule, when he desired nothing that mans eye can behoid, but only his Lord and Sauour Iesus Christ.* This burning loue then of Iesus, did consume in him all other loue and affection, that stayeth worldly men from like resolution. He was no friend or louer of this world. Heare the saying of another light and lanterne of Gods Church, which liued at the very same time, and suffered soone after him, for the same cause, and spake with him in his iourney towards *Rome*, I meane *S. Polycarpus* who wrote thus of *Ignatius* presently after his martyrdome, vnto the *Philippenses*. I beseech you brethren to yield all obedience where it is due, and to vse all patience in your afflictions, according to the example which you haue seene in *Ignatius*, and other martyrs, as also in *Paul*, and the rest of the Apostles, assuring your selues, that those men ranne not in vaine, but in sayth and iustice, and therefore are gone to the place which was due vnto them, being now with their Lord, of whole afflictions they were made partakers in this life.

They

They were no louers of this world, but they loved their maister, who suffered death for our loue, and rose againe for our glorification. Thus far *Polycarpus*.

13. And for that we are fallen into the mention of this rare & worthy man *Polycarpe*, The story who albeit he saw not Christ himselfe in flesh, of *S. Polycarpe*, yet did he liue most familiarly with diuers of

the Apostles, and especially with *S. Iohn Euangelist*, whose domesticall disciple he was many yeares, & by him made Bishop of the Church of *Smyrna* in *Asia*. And for that his fight & martyrdom for Christian religion, ensued not longe after the death of *Ignatius*, it shall not be amisse to speake of him also in this place. The story is set downe at large by *Eusebius*, and others out of an Epistle written by the Christians of the Church of *Smyrna*, which were all present at the whole tragedy of his death. The summe wherof is this: that wheras at a certaine day by the commandement of the Emperour *Antoninus*, incredible and innumerable torments were vsed against Christians, in the City of *Smyrna*, diuers did beare the same out with inuincible courage, to the singular comfort of their bretheren, and to the great admiration of their enemies, albeit one *Quintus* that was newly come out of *Phrygia*, and had rashly offered himselfe to the tortours, before he was sought for, fell shamefully the same day, and denied his profession of Christian Religion.

Euseb. lib.
4. cap. 13.
et 14.

Dangerous for any man to offer himselfe to persecutions.

14. *Polycarpus* then while these things were in doing, remained secretly in a house therby, with other Christians; whither euery thing was brought to him by the brethren, as

soone as they were done : & at length newes came, that *Polycarpus* himselfe was sought for. Whereat he nothing moued, answered with a quiet mind and countenance, that he was ready: meaning indeed to expect the officers there vntill they came for him. But the Christians that were present with him, enforced him, whether he would or no, to retire himselfe vnto a little village not far of, where he made his aboad for certaine dayes, whiles he was sought for in the Citty. During which time, he did nothing els (sayth the Story) but pray day and night, and that especially for the peace, and vnyty of the Church, for that heresies now publikly began to swarme. He

S. Polycarpus greatest care for the Churchs vnyty.

had a vision also (which he told vnto those that were there present with him) signifying that he must goe to Christ by fier. At length the Pursuants that had sought him all about the Citty, came, by Gods permission, vnto the village where he was, and therupon he fled by night vnto another, whither they followed him also. And there finding two children in the street, enforced the one of them by beating, to discouer the house wherein he lay.

S. Polycarpus apprehended.

15 Comming therefore into the house, and vnderstanding that he was in a chamber aboue, sent for him to come downe: and albeyt the messenger fauouring *Polycarpus*, shewed him a way how to escape by another house, yet he refused the same, saying: *We haue fled enough, let Gods will be done.* And so comming downe with a mery countenance, bid them hartely welcome, and commanded the meate left in the house to be set before them, beseeching them only to giue him on houres space, wherein

wherein to pray vnto his Lord, before he departed. Which they willingly graunted, being much moued with his gray haire and Fatherly countenance, as also cast into admiration, with the seruour of his prayers that he made there by himselfe, whiles they were eating. Which being ended, they tooke him forth, placing him vpon an Asse, and so led him towards the Citty of *Smyrna*, very early in the morning vpon the great Sabbath-day, hauing aduertised the Magistrates before of their coming, who for that cause were gathered together with all the people in the market place.

16. And to make the matter more sollemne, they sent forth from the Citty one *Herod*, that *S. Polycar.* was Prouost of the Peace, to meete him and his carriage him in. He therefore comming forth ing to with great pompe in his coach, met with *Polycarpus*, and first saluted him with great honor and reuerence, causing him to come downe from the asse, and to sit with him in his coach, and there began to flatter him, saying: *You are* The mā-
a graue and wise man, haue respect vnto your selfe. ner of
What great matter (man) is it to say, Lord Cesar ; persecu-
or to make a sacrifice. But *Polycarpus* held his peace, and when the other went forward to vse many wordes to that purpose, *Polycarpus* answered: *Syr, in fine I am not so follow your counsell.* At which wordes he taking great disdayne, thrust him headlong out of his coach, & that with such violence, as he wounded pittifully his legges in falling forth. But the old man making no accompt thereof, followed merrily the souldiars that lead him.

17. And he came to the place where the

S. Polycarpus confession before the multitude.

iudges fate; he entred in with a merry countenance, & much the more, for that at the very instant when he entred, there was a cleare and lowd voyce heard from heauen, saying: Be of good courage *Polycarpe*, and behaue thy selfe valiantly. When he came before the high magistrate, named *Proconsul*, first, there was an infinite cry giuen out by the people against him. Which being appeased, the *Proconsul* asked him, whether he were *Polycarpe*; wherto he answered; yea I am *Polycarpe*. Then said the *Proconsul*, haue regard vnto thy old age (Father) repent, and say with vs: *Tollantur impij*. Let impious men be destroyed (by which tearme were vnderstood Christians that denyed to adore or sacrifice to their Gods.) Whereat *S. Polycarpe* turning himselfe vnto the multitude, and lifting vp his handes to heauen with a deepe sigh, said: *Tolle impios*: O Lord destroy, or take away the wicked, meaning in a contrary sense to them. Then said the *Proconsul*: sweare also by *Cesars* fortune, and defy Christ. Wherto *Polycarpe* answered: I haue serued Christ now fourelcore & six years, and he neuer yet did me any hurt, but much good, and how then can I defy my Lord and King, that hytherto hath so mercifully dealt with me? Then vrged the *Proconsul* againe, that he should sweare by *Cesars* fortune. Wherto the other replied: If thou name *Cesars* good fortune so often, for ostentations sake; know thou, that I am a Christian, which haue nothing to doe with fortune; and if thou please to learne what Christian profession is, appoint a day, & I will teach thee. Persuade this people (quoth the *Proconsul*) to be content which that.

No

No said *Polycarpe*, I esteeme them nor worthy to be dealt withall in such a matter; but to thee, as to a Magistrate, our profession teacheth vs to haue respect and reuerence, so farre forth, as it may stand with the safety of our soule, and without preiudice of our Religion. So he.

18. After this there passed diuers other speaches betweene them, the one threatning tormentes, beastes, fier and sword, and the other shewing all desire and readines to sustaine the same. The people cried out continually that he might be torne with wild beastes. But that was denied, for that the beastes were wearied out vpon other martyrs before. Then cried they that he might be burned aliue; which *Polycarpe* hearing, and remembring the vision which he had scene in the village before his apprehension, fell downe on his knees and prayed, and soone after rising againe, turned him to the people and said: *Be ye content, for you shall haue your desire: for it is determined that I shall be burned aliue, and a little after, the Pro-consull gaue sentence for his burning.*

Vnruely
behaviour of a
multitude.

19. When he was brought vnto the fier, he put of his owne apparell (sayth the Story:) but when he came to his thooes, he had some difficulty therin, for lacke of vse, being neuer permitted by Christians to doe that office to himselfe before, euery one thinking it a felicity to be the first in doing of that seruice, wherloeuer he came, therby to touch his holy body. He prayed vehemently in the fier, and gaue immortall thanks vnto almighty God, that had made him worthy of that dayes combate: during which time, the fier deuided it selfe in

The martyrdom
of S. Polycarpe,
*Euseb. l. 4.
hist. c. 14.*

two partes, and would not touch him; in so much, that the magistrate was constrained to send one to runne his body through with a sword, wherwith he died. Thus far repeateth *Eusebius* out of the Epistle of these men that were present at his martyrdome, and they doe adde further these wordes in the same Epistle:

Euseb. lib. 4. cap. 14. & Niceph. lib. 3. cap. 35.

That the Iewes and Gentils there present, did suggest to the Magistrate, to take heede least we (the Christians) did steale away his body, and so begin to honour him insleed of our God crucified. Vpon which suggestion, his body by commandement was burned there in our presence after he was dead, but yet we afterward gathered up his bones out of the ashes, and laid them up as things more precious then gold, or precious stones, in a place conuenient for such a treasure, hoping that one day God will permit vs to come together in peace, and to celebrate the festiuall day of this his holy martyrdome. Thus they. His martyrdome happened vpon the yeare of Christ 169.

S. Polycarpus his reliques.

20. And I haue bene the longer in setting downe the combat and end of this glorious Saint, for that he was a most rare and singular man, and his example may serue vs for our instruction to diuers purposes, but especially, how we ought to be firme and constant, in houlding the generall vniforme doctrine, and interpretation of Scriptures, deliuered by tradition from the Apostles in the Catholique Church, with detestation of all new opinions, as also *S. Ignatius* warned before. The holy Bishop and Martyr of God *Irenaeus*, that liued in his time, and went from *Lions* in *France*, vnto *Asia*, to see and heare him, reporteth certaine things of this blessed man, which I cannot in this

To be noted in *S. Polycarpe.*

Iren. lib. 3. cap. 3. apud Euseb. lib. 4. cap. 13

this place omit (notwithstanding I make hast) for that they may greatly profit such men in these our dayes, as haue grace to be moued or holpen with any thing.

11. *Polycarpe* (sayth he) was not only instructed by the Apostles themselves, but also by them made Bishop of the Citty of *Smyrna*. He liued familiarly with many that had seene and spoken with our Sauour in flesh, and we in our youth saw him in *Asia*, for he liued long and ended his life by a most famous martyrdom. He taught alwayes those things, which he had learned of the Apostles, and which the Church deliuereth, and which are only true. Which may be proued, by the content of all the Churches of *Asia*, & by the Bishops which haue succeeded after him. He was a more saythfull witnes of the truth, then *Valentinus*, or *Marcion*, or all the body of other heretiques together, which haue brought pestilent new sectes into the Church. He went to *Rome*, *Anicetus* being then Bishop, and reduced to the Church and true religion, diuers that were perueried by the foresaid heretiques: and protested openly, that he had receaued of the Apostles themselves, that only and sole truth, which is deliuered by the Catholique Church. There are yet aliue that haue heard him tell, how that *S. Iohn* the Apostle of our Sauour, being once at *Ephesus* going into a common bath, and seing *Cerintus* the heretique to be within; ranne out againe in hast, saying to them that were with him, let vs flee fro hence, least the bath fall downe and destroy vs, in which the enemy of God *Cerintus* remaineth.

Irenaeus
his testimony of
S. Polycar.
doctrine.

S. Iohns
hatred
against
heretiques.

The

The same Polycarpe, at the same time when he was at Rome, meeting by chance with Marcion the heretique there. and being demaunded of him whether he knew him or not? answered: yea I know thee for the chiefe childe of Sathan. So wary were the holy Apostles and their Schollers, not so much as to talke with such fellowes, as endeauored by their new cōmentaries and expositions of Scriptures, to change the truth before receaued. And so S. Paul warneth vs all to doe, when he sayth: *Auoide an heretuell man, after one or two admonitions, assuring thy selfe, that such a one is peruerse and sinnes, being condemned by his owne proper iudgements.* Hitherto are the words of holy Irenæus.

Tit. 3.

22. The same Irenæus writing to one Florinus his old acquaintance in the schole of S. Polycarpe (and now beginning to be an hereticke in Rome) sayth as followeth: These opinions of thine (O Florinus) to speake friendly, are not true, nor wholesome. These opinions are repugnant to the Church. These opinions thou receauedst not by tradition from the Priestes, that before vs were Schollers to the Apostles. I did see thee when I was but a child, with Polycarpus in Asia, at what time thou liuing very gorgeously in the Emperours Court, diddest endeauour to hould a good opinion with Polycarpe. I remember those times well, and they sticke in my mynd more firmly, then other things that passed since. In so much, that I can tell at this time, the very place wherein the blessed man did sit when he spake vnto vs. I can tell the order and manner of his comming in, the forme & fashion of his life, the shape of his

Iren. ep. ad
Flor. &
Euseb. lib.
5. cap. 19.

The do-
ings and
sayings
of S. Poly-
carpe.

his body, the manner of his disputing, & of his preaching to the multitude. I remember how he was wont to recompt vnto vs, the familiar cōuersation that he had with S. Iohn the Euangelist, and with diuers others, who had seene our Sauour. I remember how he would tell vnto vs their speeches, and what he had heard them say of Christ, of his miracles, vertues and doctrine, which they had seene with their own eyes, and heard with their eares; which were all agreeing with the Scriptures that now we haue. These things through the great mercy of God towards me, I heard at that time, both diligently and attentiuely, not so much committing them to inke and paper, as to the inward cogitation of my minde. And while I liue, I doe, and shall, by Gods holy grace, most carefully renew the memory therof. And now heere before almighty God, I may truly protest, that if this holy and Apostolicall priest Polycarpe should haue heard of such new opinions, as you defend, he wold haue stoped his eares, & cried out (according as his fashiō was) O good God, vnto what miserable times, hast thou reserved me, to heare these thinges: & presently would haue risē & rūne out of the place, where he had bene standing or sitting, when such doctrine shold haue bene vttered. Thus Irenæus.

23. And now (deare Christian brother) who would not be moued, with the graue and zealous speeches of these Reuerend men, that liued so nigh to the times of the holy Apostles, & of our Sauour himselfe? How exceeding great was their care amidst all their other tribulations, & at the very last time, when they

Marke
this pro-
testation

A note v-
pon the
premises
touching
the danger
of new
opinions

were

The nature and force of tradition.

were to depart out of this world (for *Irenaeus* also soone after suffered martyrdome) to forwarne Christian people to beware of heresy and schisme, and to detest all manner of new opinions, commentaries and expositions vpon holy Scripture, other then those which the vniuersall succession and tradition of the Church had left vnto them, from the Apostles time. They saw well, and were so tould by the Apostles themselves, that there was no other certaine way to vnderstand and hould the truth first planted, but to stick to this tradition deliuered vnto Christ his Church (for vnderstanding of Scriptures, and triall of doctrines:) which tradition was, by Gods ordinance, to passe from hand to hand, from Bishop to Bishop, from Doctor to Doctor, from Councell to Councell, from Church to Church, from age to age, vntill the worldes end: & without this, they saw by experience of those first heresies, that euery heretique would make his part as good as the Catholique Church, from time to time, by interpreting the Scriptures after his owne deuise. To the end then, that Christes Catholique people might stand together firmly in vniity of fayth, and arme themselves ioyntly to the contempt of this world, & suffering for their maister; these holy men did so carefully cry vpon them, hauing heard from the Apostles owne mouths (as it may be supposed,) *How detestable a thing heresy was in the sight of God; and whersoever it entred, that there was no more hope of any vertue or other good thing to saluation. For which cause it is recorded in like manner, that diuers of these*

first

first Martyrs, being brought forth to dy in the company of certaine heretiques, that offered to dy also for defence of Christian religion, they refused to goe forth, or dy in their company, affirming them in truth to be enemies to Iesus-Christ, howsoever otherwise they made profession to dy for him.

The second Part of this Chapter. Of examples of Resolution after the Apostles age.

24. **A**Nd this be spoken by the way, concerning these notable mens zeale in detestation of schisme and heresy, and of new expositions of holy Scripture against the tradition of the vniuersall Church, which no man can thinke to be from our purpose, if he consider the times wherein we liue, & how little this tradition is now regarded by many, in respect of their owne new deuises & fresh inuentions. But now it followeth in the foresaid Story of *Eusebius*, that *S. Irenaeus* in pro-
 cesse of small time (to wit, in the next age after the Apostles) came also to make his combat for the confession of his maister, in the City of *Lions* in *France*, where after infinite torments and afflictions that he suffered, he ended his life the 28. day of Iune vnder the Emperour *Seuerus*. But before this, he was sent into *Asia* to the Christians there, from the Christians in *France* that liued in persecution, and in the way

The martyrdom
 of *S. Irenaeus*.
An. Dom.
 180.

way he had letters also to the Bishop of Rome, Eleutherius, in his owne commendation. Which letters doe wel declare, what a reuerend opinion the martyrs of God had of him. And the other letters that he carried into *Asia*, doe set forth the meruailous triall that our Sauour vsed at that time vpon his seruants, wherof for our instruction, and for our comfort in aduersities that fall vnto vs, I haue thought good to recite some part also in this place.

The letters of Christiās suffering persecution in France.

Apud Euseb. l. 5. c. 1

25. The letters beginne thus. *The seruants of Iesus-Christ, that dwell at Lyons, and Vienne in France send peace in our Lord Iesus, vnto their brethren in Asia and Thrygia &c. The greatnes of our afflictions which grow vpon vs, in this place &c. neither can we, nor any man els by writing expresse &c.* And then they shew first, how they were forbid by publique Edict to enter into any common house, booth, or market-place, or to come abroad out of their owne doores. Secondly, from their owne houses they were fetcht out by officers, lead to the market place, and in the way reuiled, spit vpon by the people, beaten with stones, clubbs and other weapons, which eeh man had in his hād; their apparell pulled from their backs, and this before iudgment was giuen against them, while yet they expected the comming of the President to determine their cause. Who when he came, demanding no other question of them, but only whether they were Christians or no; commaunded all manner of torments to be exercised vpon them. And for that a noble yong Gentleman, named *Vetus*, began to speake a word or two in their behalf; he was also condemned among the

the rest, as Advocate of the Christians. Thud-ly they shew, that all their friendes, acquaintance, and kindred among the Gentiles at that time, forooke them. Their owne seruants, for feare of torments, came in and accused them most falsly for *eating of mans flesh*, & that which grieved them most of all, ten of their company vpon the first sight of torments, abiured Christ openly.

26. And yet all this notwithstanding, they declare, that Christ their Sauour forooke them not in those extremities, but comforted them aboue all measure, by the noble confessions and combats of diuers others, wherof they recite very strange exaples: namely of one *Savilius* a Deacon, who for all the torments the enemies could vse vpon him, from morning vnto night, could not be enforced to answer the President to any one question that he demanded, but only by those two Latin wordes (*Christianus sum*) I am a Christian. These two wordes (sayth the Story) serued for answer to whatsoeuer he was asked, either touching himselfe or others. The like they write of one *Blandina* a noble woman, which wearied out all her tormentors, and therefore in a rage towards the end of the day, they tied her to a great beame, and hanged her vp in the ayre. Which beame for that it represented the forme of a crosse, as she hanged vpon it, did comfort both her and all other Christians infinitely. They declare besides, that their holy old Bishop named *Pothinus* (in whose place *Irenaeus* succeeded after) being fourescore and ten yeares old, and notable so much as to stand on his feere, was caried to

This was a common accusation of Christians in those dayes, in respect of the B. Sacrament, which then was holden to be Christs flesh.

Wonderfull constancy of diuers martyrs.

the place, by the handes of souldiers, and there ended his life with incredible fortitude: and of the foresaid *Blandina* they write, that she being put downe from the beame againe, was beaten with whippes, rent with yron hookes, set vpon a burning frying pan, and after that, wrapt in a net and cast among wild bulles. In all which torments she kept a merry countenance, thanking God most hartely for this benefit, and for that shee had seene her owne children die constantly in the same place for the same cause before her.

The courage of
Attalus
the martyr.

27. They report also of one *Attalus* a man of great name and authority in that Cittry, who being drawn forth of his house, was first lead about the Theater, or place of spectacle, with a table borne before him, wherein was written in great latin-letters: *This is Attalus the Christian*: and afterward he was abused by the people in all kinde of most extreme villanous manner; but yet because of his calling, the President durst proceed no further against him, vntill he had written to *Rome* to the Emperour, and receaued answere, which soone after was had (he in the meane space being kept in prison, where he did singular much good) and then vpon the solemne day of the publicke Faïres that were in *1605*, he was brought forth againe, & first put to fight with diuers wild beastes, by which he was greatly torne & tormented, but not slaine. And then after all this, he was placed naked in a chaire of burning yron, and therein examined of his fayth. And when the smoke and lothsome stench of his flesh that broiled, offended them that stood about him,

Great
cruelty.

he said vnto the people: O brethren, this is indeed
 to deuour mans flesh, whereof falsly you accuse vs. And
 finally, the story addeth, that after these tor-
 mentors had ended their fury in the slaughter
 of so many Christians, as it was a very hor-
 rour vnto themselues to behold their bodies and
 bones, yet were they not so satisfied. But first
 caused the said bodies to be watched in that
 place for the space of six dayes together (vn-
 Spite of
 till they were putrified) to the end that Chri- Insidels
 stians should not steale them away: and then agaynst
 also doubting, least some of their reliques reliques,
 might be reserued, if they should so abandone
 them, they burnt all to ashes and cast the same
 into the great riuer of *Rhodanus*, that runneth
 through the Citty of *Lyons*.

18. These were the combates (gentle Rea-
 der) whereby almighty God in those dayes
 would proue and try his trusty seruantes, farre
 exceeding any that he layeth vpon vs in these
 later times; though we complayne much more
 then they did. Heare now another brie- *Euseb. lib.*
 description set downe by *Dionysius* Bishop of *A-* 6. cap. 3. &
lexandria, of the things that he, and other Chri- lib. 7. c. 10
 stians suffered there in his Citty, not long af-
 ter, vnder *Decius* the Emperour. He writeth the
 history to the Bishop of *Antioch*, and the same
 is recorded by *Eusebius*. I speake before God (sayth
 he) and his diuine Maestie knoweth that I speake the
 truth &c. The persecution began heere against
 vs before the Emperours Edict came forth, as
 it were by a certaine prophesie, that shortly it
 would ensue. First they began with a certaine
 godly woman named *Quinta*, whome they in *Alexan-*
 drew by the heels about the Citty vpon the *dria*.

A most
 cruel per-
 secution
 in *Alexan-*
dria.

The fall
of weak-
lings.

pauement, and whipped her naked, and finally murdered her with stones. After that, they came in fury vnto all our houses, and drew vs forth, that is, euery man his neighbour, according as either hatred moued him, or couetousnes to haue his goodes. For whatloeuver was precious in our houses, they tooke with them, and the rest they cast out into the streets. This endured for diuers moneths, and many noble Martyrs died in this time, as *Apollonia*, *Serapion*, and others: albeit some, that were not worthy of this conflict, made shipwrake of their saluation.

Matth. 24.

The dan-
ger of ri-
ches in
persecu-
tion.

39. At length was published the most horrible Edict of *Decius* against vs, and then might you see that dreadfull sentence of our Saviour fulfilled: *That the very Eleſt, if it were poſſible, ſhould be drinen to fall.* For firſt of all, thoſe that were rich among vs, or of any great calling (whereof there were many) ſome of them preuented the Magiſtrates and offered themſelues voluntarily (as good ſubiects) to fulfill the Emperours commandement. Others permitted themſelues as vnwilling, to be drawn by the Magiſtrates to adore their Gods; others went as allured, and conſtrained (as it were) by perſuaſions of their neighbours, friends and kinſfolke; others did it ſecretly in their owne houſes at home: others went with ſo euill a will, and with ſo il fauoured a countenance to Sacrifice, as they were laughed at by the enemies themſelues, for that they had neither courage to deny it, nor yet hart to doe it. Others went openly and impudently vnto it, affirming that they had neuer byn Chriſtians in their liues: all which to behold, made vs remember
that

that saying of our Saviour: How hard it is for a rich man to be saved.

Math. 19.

30. Many of the poore sort followed the example of rich men: some fled, some were Poore taken and caried to prison, and after diuers men fol- dayes were induced to forswear Christ. Others low easi- came out and began to suffer tormentes, but ly the e- presently fainted and denied their sayth. But af- xample terward ensued the glorious spectacle of the of the chosen martyrs: wherof the first was old *Julian*, rich. that could not moue by reason of the gout, yet being set vpon a camell, and whipped naked throughout all the streetes of *Alexandria* (which you know is very large) was afterward burned aliuie. After him followed *Chronion*, *Macare*, *Alexander*, *Heron*, *Dioscorus*, *Ammon*, *Zeno*, *Ptole- meus*, *Ingenes*, *Mercuria*, *Dionysia*, and others. And the said *Dioscorus*, for that he was but yet a child, after a certaine time, was let goe by the President, hoping that he might be corrupted. But he is heere with me very constant, & most ready to sustaine a greater conflict, when God shall call him to it.

Constant martyrs.

31. Thus wrote this blessed man of God, The zeal adioyning many things of his owne examina- of *Diony-* tions and sufferings, which for breuities sake I *sius* in his omit: only I may not let passe, that rare zeale perfec- which he shewed amiddest all these his afflic- tion a- ctions, against Schismatickes and Heretickes; gaynst as may appeare by those wordes of his, which Schisme he writeth in an Epistle to *Novatus*, when he by and Here- new inuentions began to trouble the Church sy. of *Rome*. The wordes are recorded by *Eusebius*, *Euseb. lib.* and are these which ensue: *It should haue byn thy 6. cap. 37.* dary, O *Novatus* (sayth he) to haue suffered all vi-

Martyr-
dome at
heretikes
hands
more co-
menda-
ble then
at Infi-
dels.

conueniences in the world, rather then to haue broken the concord of Gods Church. And truly, that martyr-
dome which is suffered for the defence of the consent and unity of Christs Church, is no lesse, but rather much more commendable, in my opinion, then that which is suffered for not sacrificing to Idols. For that in the latter, a man suffereth martyrdom for saving his owne soule; but in the former, he suffereth for saving the whole Church. And thus far of *Diarysius*.

OF S. Cy-
prian Pōr.
in vita
Cyp. Hist.
in Catal.
Aug. ser.
de S. Cyp.

32. At the very same time, with this holy man (though somewhat yonger) liued the famous Prelate and martyr of God, S. Cyprian; who (as by his owne writings appeareth, and is recorded by *Pontius* his Deacon, that liued with him, and by S. *Hierome*, S. *Augustine*, and others that ensued him) not only made many martyrs in his time by his exhortations, & by his example in suffering: but also concluded his owne life with a most famous martyr-
dome, sustained with all alacrity for his mai-
sters sake. This was that most excellent man, whome you haue heard before to confesse the great force of almighty Gods grace towards good life, and extirpation of sinne, which he felt after baptisme, contrary to that which he perswaded himselfe before, thinking it alto-
gether impossible, that so dissolute a course of life, as he had followed, whiles he was a hea-
then could be changed into vertue, as before you haue heard himselfe declare: and yet he ar-
riued to that perfection of manners and con-
uersation, as he became a myrrour to the world, and himselfe confesseth that his state was, *Mors criminum, uita virtutum*: The death of vices, and life of vertues; that is to say, that all vices

vices were extinguished, and dead in him, and all vertues flourished. This so excellent man (I say) our Saviour Christ so exercised in all tribulation, after his conuersion, as there was no kind of men, from whome he receaued not affliction: I meane neither pagans, heretiques, schismatikes, and seditious people, weaklings that fell in time of persecution, Confessors that stood constant, but were troublesome, dissolute Catholickes that liued disorderly, & prouoked Gods wrath by their carelesse and negligent liues.

33. And as for the Pagans, it is euident that their speciall hatred was against him, and continuall molestation in *Carthage*. For that notwithstanding he was a noble man, and a great Counsellour, rich, and potent, and admirable for his eloquence before his conuersion, and after his conuersion left freely, not only all those honours, and wealth of the world: but his wife, and children also, commending them to a Priest named *Cecilius*, that had byn the cause of his conuersion, and neuer had conuersion with them afterward. Not only all this (I say) and the great change of life before mentioned, could mitigate the hatred of the Gentils against him for making himselfe a Christian, but rather increased the same. And so seeing him made both Priest and Bishop, soone after his conuersion, vpon the yeare of Christ 250. they went about not only by scoffes, and slaunders to defame him, & bring him in contempt, calling him *Capreanum*, which is goatheard, instead of *Cyprianum*, as *Lactantius* sayth, and some other *Coprianum*, a more contem-

Pontius in vita Cypriani.

Last m. 6. s. c. p. 1.

Stercorarium.

Epist. 53. *ad Cornelium.* prible word: but moreover whensoever the said Pagans met together in any publique assembly, they cryed out commonly, to haue Cyprinus to the Lions, to make them pasture. And finally they neuer ceased, vntill they had his blood indeed.

S. Cyprians vexation by hereticks.

34. As for Heretikes that ruffled in his time, namely Marcionistes, Montanists, Valentianists, and many others raised before him, as Origenists, alio Nouatianists, & the like that sprung vp in his very dayes, it is notorious by his workes how he was troubled with them; especially with the said Nouatianists, that hauing first made a schisme both against himselfe, and Cor-

Cyprian Ep. 52. *Aug. de agone Christiano cap. 31.*

nelius the Bishop of Rome, afterward vpon spleene ranne into this heresie, that such as did fall in time of persecution, could not be receaued againe, or absolved by any Priest, but were to be left to Gods iudgment. Which kind of men, and all other that impugned the vnion of the Catholicke Church, and scandalized the Gentils by their diuision, this blessed man did so earnestly condemne, and detest, that he did not only euery where in his workes affirme, that such men cannot be saued, by any manner of good life whatsoever, no though they should suffer death, and martyrdom for the name of

Cypr. lib. de unitate Eccl. pag. 257. 258. 259. Editioni. Pameliame

Christ: but went also further vpon this zeale against heretikes, affirming: That these were not Christians, nor truly baptized, and consequently, that such of them, as came afterward to be conuerted, and made Catholickes, were to be rebaptized againe. Which opinion, as it was true in such heretikes as did not vse the true forme of wordes, or intention of Catho-
like

like baptisme; so in others it was reprobred by the General Church: wherunto this holy Father, as both *S. Augustine* and *S. Hierome* doe cont. Do hold, had neuer meaning to repugne. But by this we may see the conflict he had with these kind of men.

35. There followeth the third sort of impugn-
 ers, which exercised this holy m^a, whome he calleth schismaticall, turbulent and seditious emulators of his, wherof the principall were certaine Priestes of *Carthage* named *Felissimus*, *Fortunatus*; and three or foure more, who as heades, being set on, and borne out by a certaine hereticall Bishop of *Africa*, named *Donatus*, made a strong faction against the holy man, which continued from his first entrance into that Sea, euen to the day of his martyrdom, to wit, some eleuen, or twelue yeares, whiles he was Bishop: and this hatred of these men was so implacable against the good man, as euery-where he complayneth, that they did not only impugne him in *Africa*, but went also to *Rome* against him, accusing him to *Cornelius* the Pope. And moreouer in *Carthage* not only did alienate and stirre vp against him those Christians that were weake, and had fallen in time of persecution; as also the Confessors of Christ that were in prison: but moreouer conspired as well with hereticke as pagan persecutors against him, in so much, that for them he durst not returne home secretly to his Church from the place where he lay hidden; no nor at the very feast of Easter it selfe. You shall heare some of the good mans complaints in his owne wordes: For this he writeth in great

affliction of spirit vnto his people of Carthage.

Cyp. Epist.

38.

40. ad ple-
bem Car-
thag.

Hoc quorundam presbyterorum malignitas

& perfidia persecut &c. This hath the malignity

and perfidiousnes of certaine Priestes (my e-

mulators) brought to passe, that I could not re-

turne vnto you, before Easter day, for that they

being myndfull of their old conspiracy against

me, and retayning that old poyson in their

hartes against my being Bishop, which long

ago they conceaued, or rather against your

suffrage and Gods iudgment for me, they haue

renewed their old assault against me, & haue

again laid for me their accustomed snares, &

sacrilegious machinations. And againe in the

same Epistle What paynes and punishments do

I suffer (my most deare brethren) that I cannot

for the present come vnto you, & speake with

euery one of you, to instruct you in our Lordes

Ghospell? Is it not sufficient, that my banish-

met from you hath endured now two yeares,

with this lamentable separation from your

eyes, and countenance, which causeth such sor-

row and sighes in my harte, that I am conti-

nually afflicted to see my selfe solitary without

you? Teares do runne day and night from

myne eyes, that I being your Bishop, and you

louing me, with such seruour, as you doe, I

cannot enioy your imbracings; and aboue all

it afflicteth me that in this great care and sol-

licitude which I haue of your soules, and in

this great necessity (of so extreme persecution,

as now raigneth) I cannot so much as make

any excursion vnto you, by reason of the

threates, & snares of certaine perfidious men,

which

A pittiful
cōplainr
of S. Cyp.

The per-
secutiō of
Decius an.
Dom. 255

which by our comming would make a greater tumult, and increase the persecution &c. Thus he.

37. But yet further you must know that these men had not only done this, but conspired also with the heathen Magistrates agaynst him (a strange passion of hatred in Christian Priests) as himselfe writeth in the same Epistle saying; *Persecutio hæc est alia, & alia remanet &c.* This is another temptation: These five Priests, to wit, *Felices* and his fellowes, are nothing els, but those five chiefe Christian man, which of late were seene to ioyne themselues to the Magistrates in publishing the Emperors Edict agaynst Christians, thereby to overthrow our sayth, and by their owne preuarication against the truth, to draw into deadly snares the tender hartes of their brethren.

Ibidem.

38. The same good man seeing also, that after his vexation by them in *Africa*, they resolved to goe, and accuse him in *Rome*, to *Cornelius* the Pope, as hath byn sayd, wrote a large, and vehement Epistle to the sayd *Cornelius* agaynst them, not to believe their false suggestions, wherein among other thinges he hath *Cypr. Ep.* these wordes: *Roman cum mendaciorum suorum ss. ad Car-*
merce nauigauerunt, quasi ueritas post eos nauigare nelium,
non posses &c. They haue sayled to *Rome* with their Marchandize of lies, as though truth could not sayle thither after them, & conuince with certayne probation deceyfull tongues. Truly (brother) this is true madnes, not to thinke that lies doe not long deceaue, and that the night endureth no further but vntill the day be cleare &c.

39. And

39. And yet further to the said Bishop of Rome in the same Epistle, he openeth the matter more particularly and pathetically in these wordes: *Dico prouocatus, dico dolens, dico compulsus,* &c. This I am to tell you, I doe it by prouocation, I do it with sorrow, I do it by compulsion. When a Bishop (meaning himselfe) is chosen into the place of him that is dead; when the suffrage of the people in all peace, is giue to the same; when the said Bishop is seene to be protected in persecution by Gods owne helpe; wherein he is saythfully ioyned, and vnited vnto his fellow Bishops; and proued now foure yeares in his Bishopricke, attending in tyme of peace to the obseruation of Ecclesiasticall discipline, and in the tempest of persecution, proscribed by name and designed to death, demanded many tymes by the infidels to be deliuered ouer to Lions; and honoured in the Circuite & Amphiteatre (where spectacles are exhibited) with the testimony of Gods loue and fauour (and euen in these very dayes, while I write this vnto you, he was demanded againe to be giuen vnto Lions by the vniuersall clamour of his coutry-men in *Carthage* in the said *Circo*;) when the people by a publicke Edict were commanded to meete there to doe Sacrifice, and when such a man (most deare brother) is seene to be impugned by a company of desperate, and lost men, that are out of the Church: it is euident inough, who it is, that impugneth, not Christ, but his aduersary. Thus much *S. Cyprian* of himself, & of his aduersaries & by way of modesty in a third person, of his owne fauour & grace with Christ our Saviour.

In Circo,
& Amphitheatro.

40. There

40. There followeth a fourth conflict of his with certayne weake Christians, that vpon S. Cypre. feare and terroure fell in tyme of persecution, conflict and did eyther yield to Sacrifice, or to offer with incense, or to do any other religious honour those that vnto the Pagan Idols. And the first sort of these fell were called *Sacrificati*: the second *Thurificati*: the third by the common name of *Idolators*. Wherunto there was a fourth sort adioyned named *Libellatici*, that compounded in secret with the heathen Magistrate, and so in secret denied Christ. These kind of people then brought two great afflictions vpon this holy Bishop S. Cyprian. First to see them fall & renounce Christ, as many of them did, and some amongst them with great impudency; which was no small tribulation to so zealous a Pastor, both in respect of their owne perdition, as also of the scandall and losse of others by their example. The second affliction was, that after this great and heinous sinne committed, many of them making lesse accompt therof, then they ought, were not ashamed to vse importunity for their reconciliation, & admittance into communion againe, which S. Cyprian, as a graue defender of Ecclesiasticall discipline, liked not of, but would haue them first doe conuenient penance, & giue satisfaction by long griefe, and sorrow for so grieuous an offence. Wherby diuers of them fell out with him, especially being set on, as he complayned, by his aduersaries *Felicesimus* and his companions, and the hereticall Bishop *Donatus* their Patrone & fautor.

41. And to this there was added another diffi-

4. Sorts
of them
that fell
Cyp. Ep.
42. ad An-
ton.

S. Cyprian
conflict
with the
Confessors.

difficulty of more importance then the former, that whereas a good, and godly custome had byn brought in for many yeares in those tymes of persecution, that such as had fallen in the said persecution, before their receauing to communion againe; by the Bishop, they should goe to the Confessors that lay in prisons, and aske them forgiueneffe also, for the scandall, and iniury that they had done to them by their denying of Christ, whome the other so valiantly had confessed, vnder tormentes and pressures. This custome (I say) in the end grew to this abuse, that diuers that were fallen, contemning, as it were, the Bishops authority, would only make suite to the Confessors in prison, *to haue peace with them* (for that was the word then vied) and therupon to haue their letters of recommendation to the Bishop to be admitted agayne: which recommendations they would so vrge oftentimes, as if it were a commandement, and not an intreaty. And on the other side againe, diuers of those Confessors liuing in prisons, shewed themselues very indiscreet, in recommending men vpon particular affection, without ground or iudgment; & yet were so peremptory therein, that they would thinke themselues contemned and iniured, if the Bishop did not presently admit and absolue whomsoever they commended: yea although it were in vniuersall, as such a man, and all his friends, and family,

Cyprian Ep.
ad marian.
ves.

not naming who they were: Which S. Cyprian calleth, *incertam & cecam petitionem, inuidiam canulantem*: An vncertaine and blind petition, heaping enuy vpon him. *Late enim patet* (sayth he)

ille, cum suis &c. It is a great generality to say, let him be admitted with his &c. And further he signifieth that such as were of lesse edification in the prisons, were alwayes most forward to recommend others, and most impatient of deniall, especially they being set on also by *Felicissimus*, and his faction, as *S. Cyprian* complaineth, who by this meanes had not only them, and such as had lallen; but the Confessors also in the prisons, set against him.

Cyp. Ep. 8. ad prof. by.

42. Which being so, we may easily imagine with how many afflictions the hart of this holy man was environed at one tyme, especially at such a tyme, when the externall persecution of the pagans was so fierce and cruell, as *S. Cyprian* himselfe describeth, when he sayth: *Tormenta veniunt &c.* Torments are come vpon vs, and torments without end, eyther of the tormentour, or of the tormented: Torments without the comfort of death, granted vnto them: Torments that do not send a man to his crowne (by martyrdome) but do entertaine him in tortures, so long, vntill he faint, & leese his crowne, except some such as by Gods speciall fauour being taken from this danger, do profit so much vnder these tortures, and tormentors, as they get the crowne of glory, not by the end of their tortures, but by the swiftness of dying. So *S. Cyprian*.

The many difficulties of good *S. Cyprian*.

43. But yet what? Did he leese his courage (thinke you) in God, for all these difficulties, & miteries externall and internall? No truly, but shewed his mind to be inuincible. For first of all considering that the emulation and contradiction of *Felicissimus*, and his company were the

Cypr. Ep.
55. ad Cor-
inthum.

Ioan. 18.

Marc. 14.

Gen. 4.

Gen. 37.

Mat. 10.

the chiefe causes of styrring vp others agaynst him, especially in Rome, by threatens and menaces, made by them to *Cornelius* the Pope, who seemed somewhat to be moued therewith: this good man wrote vnto him in these words: *Magnere apud nos debet (Frater Charissime) fidei robur immobile &c.* There ought to remayne in vs (most deare brother) an immouable strength of fayth, and a most stable, and constant vertue of fortitude, agaynst all incursions of aduersaries; euen as a rocke in the sea doth resist with his mayne might, all the sourses of floods, and waues of the tempestuous sea: neyther is it any matter whence terrour or danger be offered to a Bishop, which by his office and vocation, is euery where subiect to terrouns and perill, and by them is made glorious. And we must not only thinke vpon the threatens, and menaces of Gentiles and Iewes agaynst vs, for so much as we see that Christ our Sauour was taken by his brethren and bertayed by one of his Apostles, whome himselfe had chosen. And in the very beginning of the world, no other man slew iust *Abel*, but his owne brother, nor did any other persecute *Iacob* in his flight, but his brother, nor was *Ioseph* sold, but by his brethren. And in the ghospell we read, that our domesticall enemies shall be most dangerous vnto vs; and that those shall betray vs, which were first ioyned vnto vs, by the Sacraments of vnanimity. Wherefore it importerh not who betray, or persecute, when God by suffering vs to be betrayed or persecuted, disposeth vs thereby towards our crowne of glory. Neither is it shame for vs to suffer that at our brothers hands

hands, which Christ suffered at his; nor it is any glory for them to do that agaynst vs (their brother) that *Iudas* did agaynst Christ his Lord and mayster.

44. Thus wrote that blessed martyr amidst all his difficulties, concerning this first sort of his domesticall aduersaries *Feliciſſimus* and *Fortimatus*, and the rest of their most vnhappy, & infortunate fellowes, who first made this diuision, which afterward for many ages could not be extinguished. For that heereof ensued both the sects of *Nouatians*, and *Donatists*, which so much, and so long, did vex the Christian world. And as for *Feliciſſimus* the chiefe instrument of this faction, *S. Cyprian* writeth agayne to *Cornelius* the Bishop of *Rome* in these words, both of him & his company: *De istis uerò quid dicam, qui nunc ad te cum Feliciſſimo, omnium reo, nauigauerunt &c.* What shall I say of these companions, that are gone by sea, towards you, together with *Feliciſſimus*, that is guilty of all kinde of wickednes: Which wickednes he expreſſeth in another place in the same Epistle: that he was enemy to Christ, authour of sedition, deceauer and colener of money committed vnto him, a deflowerer of virgins, a corrupter of mens wiues, a violatour of wedlocke, and the like.

*Cyp. inter
Ep. ad Cor.*

45. But now for the other two sortes of people set on, and incensed by these, to wit, *Lapſi & Confesſores*, that is, weaklings that fell in tyme of persecution, and Confessours that stood to it in prison; *S. Cyprian* shewed also no lesse courage, and resolution to resist their importunities, and reforme their excesses, then he did towards these that were seditious: so as

N a

vnto

Cypr. Ep.
38. ad Ca-
lid.

vnto euery part the good man turned himselfe with his pen and authority, though he durst not shew his face for the present, in respect of his many enemies. And amongst other diligences, he boldly excommunicated both *Felicesimus* and all his company, commanding all his Priests and Deacons and other people, vnder the payne of spirituall Censures to auoyd them. He wrote also a booke of the vnity of the Church, to shew the misery of seditious people that were separated from the saunc. And more he wrote a booke *De lapsis*, to wit, of the grieuous offence of those that fell, and denied Christ in tyme of persecution; laying before their eyes the most damnable state wherein they were, & cōsequently the deep sorrow, penance, & satisfaction which they were bound to do, for sauing of their soules, inueyghing most sharply against such, as cyther were negligent in this point towards theselues, for rash and importune to procure reconciliation to others, without due satisfaction. *Contra Euan-*

Cypr. li. de gel. vigore (sayth he) *contra Domini & Deile-*
lapis circa gem, temeritate quorundam laxatus incanis commu-
mediun. natio: irrita & falsa pax datus, periculosa dantis;
S. Cypriās & nihil accipientibus profutura. Agaynst the vigor
sentence of the ghospell, & agaynst the law of our Lord
concer- and God, the communication or reconciliatiō
ning the of such as haue fallen, is enlarged by the rash-
that fall. nes or temerity of certaine people: and vayne
peace is giuen the, dangerous to the giuers, &
nothing profitable to the receauers. Thus he.
And how resolute he was agaynst all these kind
of men that by importunity would be admit-
ted, he sheweth in his forsayd Epistle to *Corne-*

ius. If there be any (sayth he) that thinke themselves to be able to returne to Gods Church agayne, not by prayers and intreaty, but by threates; not by lamentations and satisfactions, but by terrours: let such men know for certayne, that agaynst them the Church of Christ is shut, and that his tents by his defence are strong and invincible, and yield to no threats whatsoever: for that a Priest, holding the ghoipell of God, and obseruing the precepts of Christ may be slayne, but he can not be ouertome.

Cypr. Ep.
55. ad Cor-
nelium.

46. And finally he checketh in many places the presumption of such Cōfessours, as immodestly did eyther vaunt of their owne sufferings or importune their Bishops to receaue into communication, such friends of theirs, as had fallen, and not done due pennance for the same. What stripes, what whippes do we deserve (sayth he in one place) when Confessors themselves, that ought to be an example of good lyfe vnto others, do obserue no discipline, but that their proud, & vnshamefast bragging of confessing Christ doth puffe them vp, and make them insolent. And lastly he omitteth not also to reprehend sharply the negligence of other Christians, both Ecclesiasticall and temporall, that liued euill in those dayes, shewing that God had reuealed vnto him, that this was the cause of those great and grievous persecutions, that fell vpon them at that tyme: he beginneth his discourse thus. *Si cladis causa cognoscitur, medela vulneris inuenitur.* If the cause of our misery be knowne, then is the salue of our wound easily found out. And then the layeth down

Against
the pre-
sumptions
of Con-
fessours.

Cypr. Ep.
ad Presb.

all the variety of finnes in vse at that day, as wantonnesse, couetousnesse, excesse of apparel and dyer, deceit, dissention, oppression of the poore, negligence of deuotion, contépt of pennance, almes, and other religious workes. And thus passed ouer this holy Bishop the whole course of his lyfe, vntill it came to his owne lot to end the same which a most happy death, and glorious martyrdome. And I haue detained my selfe somewhat longer in the history of this mans life and actions, state & condition, for that it seemeth to represent vnto vs a perfect spectacle of a true resoluéd Christian in Gods seruice. Now shall we adde briefly that which ensueth concerning his death and martyrdome.

47. Wherefore when a new Edict of the Emperour *Valerian* was decreed in *Rome* against Christians, vpon the yeare of Christ 261. *Saint Cyprian* being at that time in banishment neer *Carthage*, and hauing receaued newes thereof by some that he had sent for that purpose to

S. Cyprian's
Epistle
written a
hile be-
fore his
death.

Lib. 5. ep. 9

Sixtus
died three
dayes be-
fore *S.*

Laurence.

Rome, aduertised one *Succesus* a Bishop of the whole matter, and by him the rest of the brethren in *Africa* in these wordes. Brother *Succesus*, know you, that the men whome I sent to *Rome*, are returned, and do bring for certayne, that *Valerian* the Emperour hath written to the Senate, that all Bishops, Priests and Deacons be executed presently &c. The copy of which letters we hope will come hither quickly, and so we stand resolutely by Gods grace to all sufferance, expecting at the mercy of our Lord, a crown of life euerlasting. Know you also that *Sixtus* the Bishop of *Rome* was put to death the eight

eight day before the Ides of August last. I beseech you that these things may be signified by your meanes to all our fellow Bishops in those Prouinces, to the end that by their good exhortations, the whole brother-hood of Christians may be strengthened, and prepared to this spirituall combat that is imminent; and that no man in these tymes thinke so much vpon death, as of the immortality which hath to follow death. Let euery man (I say) with full fayth and all vertue dedicated to our Lord, reioyce rather then feare in this confessiō which we must make, assuring our selues; that the true souldiars of Christ our God shall not be slayne, but crowned therein. So he.

48. And not many dayes after this, he liuing in certaine orchardes or gardens in the countrey, was aduertised by his friends, that two Pursuants were sent to take him, & bring him to the Citty of *Viua*, whereupon he fled. And least any man should thinke, perhaps, that it was feare, he wrote an Epistle (which was the last that is extant of his writing) vnto the Priests, Deacons, and people of his Church of *Carthage*, where he was Bishop; shewing them the reason why he had retyred himselfe from the hands of the Pursuantes, in these wordes: When it was brought vnto vs (deare brethren) that Officers were sent to lead me vnto *Viua*; by the counsell of our deare friends, I was content, vpon iust cause, to retire my selfe from our orchardes: for that it seemed to me conuenient for a Bishop, to make his last confession in that Citty where he hath gouerned Gods Church, to the end that by his confession,

The last letter that euer S Cyprian wrote.

Lib. 5. ep. 1.

he may honour his owne flocke and people.

S. Cyprian And it seemed to me, that the honour of our
would dy glorious Church of *Carthage* should be much
in *Car. ha-* diminishd at this tyme, if I, the Bishop ther-
ge & not of, should receaue my sentence and death in
in *Vtica*.

Vtica. For which cause, I haue alwayes desired
and prayed almighty God, that I might make
my confession and suffer in *Carthage*, and from
thence depart vnto my Lord. So then heere we
abide presently in a very secret place, expe-
cting the returne of the *Proconsull* from *Rome* to
Carthage, who will bring with him (I doubt
not) the determination of the Emperour, tou-
ching both Bishops and laymen, that are Chri-
stians, and will decree that which our Lord,
for the present, will haue to be done. And as
concerning you (my dearest brethren) accor-
ding to the discipline which alwayes you haue
receaued from me out of our Lords comman-
dements, do you obserue all tranquillity amōg
your selues. Let no man raise tumults touching
the doings of his brethren. Let no man offer
himself to the persecutors, but whē he is appre-
hended, then let him speake, in for that instant
God will speake in vs, who rather will haue vs
Confessours then *Professours* in his cause. Touching
other things that I would haue you obserue, I
hope before my sentēce be giuen, by our Lords
instruction to dispose in generall. Christ Iesus
keep and preserue you all in his Church.

*This also
doth S.
Augustine
repeat out
of this place
Lib 1. c. 8.
ep. Gauck.*

Pont. in *vita Cypr.* 49. Soone after this was written, that is
de quo - vpon the 13. of September, as *Pontius* and *O-*
Hieron. in thers do write, came suddainly vpon him two
catol. vir. pursuantes, and apprehending him, brought
illustr. him to the new *Proconsull* called *Galerius Maxi-*

mus,

mus at Carthage; where after a glorious confession made of his fayth (the particularities wherof were heere to long to be set downe) The mar- his sentence was read, that he must be behear- tyrdome ded. Wherunto *S. Cyprian* answered, *Deo gra-* of *S. Cy-
sias, God be thanked,* and so the next day after, re- *prian* .
ceained his martyrdome, at a place called *Sexii*,
not far of from *Carthage*, shutting vp his owne
eyes, with all peace and comfort of mind, and
commanding twenty crownes of gold to be
giuen to him that cut of his head. And *Pontius*
that was there present, addeth these wordes.
The brethren stood round about him weeping, and did
cast their napkins and prayer-bookes before him, that
none of his bloud might be drunk up of the ground.
His body, by reason of the curi-fity of the Gentils that
preſſ'd about him, was buried for the present in a
place nigh by, but the night following, it was taken
thence ag-une by the Christians, and carried solemnly
with torches and wax-tapers to the possession of one
Macrobius Candidus, in the way called *Apellenſis*,
nigh to the fish-pondes &c.

S. Cyprian's
solemne
buri-
all
with ta-
pers.

10. And the reuerend opinion of this mans
sanctity was so great among Christians, euen
presently vpon his death, that they builded
Churches in his honour and memory, as may
appare by the story of *S. Victor* Bishop of *Vua*,
who liued the next age after, and recordeth in
his first booke *De persecutione Vandalica*, how
that the hereticall *Vandals* that were *Amians*,
ouerthrew two goodly Churches in *Africa*, de-
dicated to *S. Cyprian*, the one in the place
where he was martyred called *Sexii*, the other
in the place where his body was buried called
Mappalia. *S. Augustine* also in his *Confessions*

Churchs
e-rected
to *S. Cyp.*
with so-
lemne fe-
stiuall
dayes.

Lib. 5. cap. 8. maketh mention of a Church in *Africa* dedicated to *S. Cyprian*, where *S. Monica* his mother prayed for him at his departure towards *Italy*. And in diuers places he mentioneth the solemnity which yearly was celebrated in the day of his martyrdom, which day (according to the Churches phrase) he calleth his natiuity. And in his tenth Tome he hath a whole sermon made on the feast of *S. Cyprian*s natiuity, of which Sermon not only *Venerable Bede* maketh mention in his Commentary vpon the second Epistle to the *Ephesians*, but also *Possidius S. Augustines* scholler, in *Indiculo*. And finally *S. Augustine* euery-where, not only maketh most honorable mention of this blessed martyr, but also against the *Donatistes* desireth to be holpen by his prayers now in heauen. Wherefore his example ought greatly to moue vs.

The last
generall
persecu-
tions vn-
der *Dio-
clesian* &
others.

See *Enseb.*
1010 lib. 8.
c. 8. & de-
inceps l. 9.

51. I might heere recourne many other persecutions, and the singular combats of infinite particular men, which could neuer (I dare say) weary the Christian reader. But yet would they be too long for this place. *Eusebius* affirmeth, that to set downe only the fight sustained in his time, vnder *Dioclesian*, *Maximianus*, *Maximinus*, and other Tyrants (which were the last generall afflictions before the generall peace restored by *Constantine*) were a matter of infinite volume. For (sayth he) the persecution began in the moneth of *March*, when Christians were ready to celebrate the feast of Christs holy passion. At what time *Dioclesians* first Edict was, that all Christian Churches throughout the world; should presently be o-

uer-

werthrowne, all Pastors thereof taken, and by all manner of torments that mans wit could devise, be enforced to sacrifice, together with their people. Then (sayth Eusebius) was it a time, when eich man might easily see, who loued the world, or loued God, who was a good Christian, and who was a counterfite, who was true corne, and who was chaffe. Many lost their soules (sayth he) in this combat, and many got them eternall crownes. The Edict was executed with all rigour and fury throughout all Prouinces at once: and diuers were the issues of such as came into trial. But the infinite glory of such as conquered, surpassed for the infamy of those that fell.

52. And the enemy in the end, being vtterly confounded, would gladly haue seemed to haue brought that to passe, which he neither did, nor could. For when by force he had drawne Christians vnto the Temples of the Idols, he would haue had it seeme, that they came voluntarily; and when men would not sacrifice, he was desirous at least-wile, that they should permit him to say and publish, that they had sacrificed. Others being beaten downe with clubbes vpon their knees, were reported to haue kneeled of their own wils for adoring the Gods, wherof some cried openly notwithstanding, that they neither had, nor euer would do so, for any torment that could be laid vpon them. But the more resolute sorte were dealt with all in most cruell and barbarous manner without measure reason, or order. Wherof you may reade both many & strange examples in the eight & ninth Bookes of Eusebius, who wrote the things as he saw the passe. And when

A tyme
of triall.

The pra-
ctice of
Gods ene-
mies, for
to seeme
to haue
wonne.

Aconfor- our Sauour permitted all these extremities to
table cō- fall vpon his Church, then was the tyme nee-
sideratiō. rest, that he had determined to beautify her in
earth, with greatest peace, rest, riches & glo-
ry: euen as he did immediately after, by con-
uerting the Emperour *Constantine* to be io zea-
lous a Christian.

The end 53. And heere now doth end the Story of
of Euseb. *Eusebius*, which containeth the conflicts of the
Story. first three hundred yeares after Christes de-
parture. But the Ecclesiasticall writers that do
ensue after him, ech man in his age doe declare
that after the tymes of *Constantine*, the Catho-
lique Church enioyed not long tēporall peace,

The per- but had her exercise from time to time, albeyt
secution in another sort then before, that is to say, not
of here- so much by Pagans (though some were) as by
rickes such as sometyms had byn her owne children
more cru- a farre more loathsome, odious, cruell, and
ell then of dangerous affliction then the former. For as
Pagans. soone as *Constantine* was dead, and had left the
Roman Empire deuided vnto his three Sons;
one of them which gouerned all the East being
corrupted by his wife, became an Arrian he-
reticke. By whome, and by some other Prin-
ces infected afterward with the same heresies,

The per- the Church of God sustained incredible distresse
secution for many yeares togeather.
of Con-
stantius

the Em- 54. And it were infinite to recount the tri-
rour. bulations that fell vpon the Church of God, &
Zozimus the Catholike defenders thereof, vnder this
Eutro. & one Emperour only, in three or foure & twen-
Victor. in ty yeares space that he raygned: who begin-
in Consti- ning first with the slaughter of his Fathers fri-
tiō. an. 337 ends and kinred, as namely his two vncles
Con-

Constantinus and *Annibalianus* and others, passed
 to the persecution of Priests and Bishops, that *Athanas.* in
 were contrary to his *Arrian* Sect and fashion. *Apol. ad*
 But above all others were famous in this per- *Constantin*
 secution three most excellent men *S. Athanasius Theodoret.*
 of the East Church, Archbishop of *Alexandria* l. 2. *Zozi-*
 in *Egypt*, and *S. Hylarius* of the west Church, Bi- *mus lib. 3.*
 shop of *Poytiers* in *France*, together with *S. Eu-* *Socrat lib.*
sebius Bishop of *Vercells* in *Italy*, of whome se- 2. *Histor.*
 uerall bookes might be made of their suffer- *Hil. l. b. 3.*
 rings, vexations, exiles, afflictions, imprison- in *Consta-*
 ments, lyes and calumniationes rayled agaynst *num.*
 them, slaunders published in their disgrace, *Ruff. lib.*
 cōdemnations pronounced agaynst them as *hist. 1.*
 well by secular, as Ecclesiasticall iudges; yea *Ruff. l. 2.*
 Synodes and Councils violently & vnlawful- *cap. 27.*
 ly gathered by the power, authority, force; & *Socrat. l. 3.*
 fury of this enraged hereticall Emperour to *cap. 4.*
 their disgrace. And yet was the heauenly ri- *Theodoret.*
 gour of almighty Gods eternall grace sufficiēt *lib. 3. c. 4.*
 so to strengthen these his seruants, as they *Zozom. lib.*
 were not conquered, but made conquerours *3. cap. 11.*
 by this conflict, both of them out-living the
 Emperour for diuers yeares. And albeit it were
 published euery where, by the enemies of
 Gods Church, that they were seditious, head-
 strong, and troublers of the publicke peace,
 for that they stood out agaynst the Emperour
 and his hereticall faction in defence of Catho-
 lique truth: yet were they knowne then, and
 held euer since, for great and true seruants of
 almighty God, and so haue byn declared by
 infinite testimonies and miracles from his di-
 uine Maiesty, in their iustification and defen-
 ce. And so much for the tyme of *Constantin*; o-
 mit-

mitting infinite other things, that might be rehearsed to this purpose.

The persecution of Iulian the Apostata.

Ruffin. lib. 1. Cap. 32.

55. After this *Constantinus* the hereticke, succeeded *Iulian* the Apostata, who hauing byn brought vp in Christian religion during his youth, comming afterwarde to the Imperiall crowne, first of all Emperours became an Apostata, forsooke Christ, fell to Pagan-Idolatry againe, and shewed himselfe as pernicious an enemy, as euer Christian Religion had before, or after him. Of whome *Ruffinus* that liued at the same time, writeth thus: *He was a more cunning persecutour then the rest, and consequently more cruell, proceeding not so much by force and torments, as by rewardes, honours, flatteries, persuasions, & deceit. By which meanes, he overthrew more soules, then if he had proceeded alsogether by violence.*

The relation of S. Gregory touching Iulian.

Orat. prima in Iul. pag. 556.

56. The worthy Father S. Gregory Nazianzene, writeth two large Orations of this mans doings, and sheweth that in his youth, both himselfe and S. Basil were acquainted with Iulian in the Grammer-schoole. At what time he sayth, they well foresaw great signes of wickednes in him; notwithstanding at that time, he seemed very deuout, and for deuotions sake (though a great Prince) he would needes take vpon him the office of Lector-ship in the Catholique Church: And besides that (sayth S. Gregory) he began to build Churches also to Christians martyrs. But when he came to be Emperour, he was shed of his baptisme with bloud: *Manusque suas (sayth he) profanauit, ut nimirum eas ab in-cruento illo Sacrificio, per quod nos Christo, ipsiusque passionibus & diuinitati communicamus, elueret ac repurgaret.* And profaned his handes, to wit, that

that he might cleanse and purge them of that most pure and vnbloudy Sacrifice of the altar, by which we are made partakers of the passion and diuinity of our Sauour &c.

57. After this, he made an Edict for the spoiling and profaning (sayth this Saint) of all Church-stuffe, money, sacred ornaments and holy vestements, that were to be had, for defiling of aultars, for dishonoring Priestes, deacons, and Virgins: but principally, for breaking downe of Martyrs Sepulchers, and for destroying of their Churches. In respect wherof, this holy Father writeth vnto him thus: Thou persecutor after *Herod*; thou traitour after *Judas*; thou murderer of Christ after *Pilate*; thou enemy of God after the Iewes, dost thou not reuerence those holy Sacrifices slaine for Christ? Dost thou not feare those noble champions, *Iohn*, *Peter*, *Paul*, and others that past through fier, sword, beastes, tyrantes, and what other cruelties soeuer might be denounced against them, with a merry hart? Dost thou not feare them, to whome now are assigned so great honours, and to whome festiuall dayes are ordeined vpon earth? by whome diuells are driven away, and diseales are cured? and whose only bodies are able to doe the same miracles now, which their holy soules did when they were vpon earth. Their bodies (I say) when they are handled by vs, and honoured; yea the only apparitions and predictions, the only drops of bloud of these bodies, doe as great miracles as the bodies themselues. These bodies therefore dost thou not worship &c. Thus saith *S. Gregory Nazianzene*.

The wicked edict
of *Julian*,

*Orat. 1. in
Julian p. 2.
339.*

58. But

38. But now after the death of wicked *Iulian*, albeit sometimes good Emperors were sent by God, yet endured they not long, but the *Arrian* heretiques came in gouernmēt againe, and so did beare the sway for diuers ages after, afflicting and persecuting most extremely the Catholickes, as may appeare by all the Ecclesiasticall writers, that are extāt of that time. And for a better coniecture what was done & suffered in the whole world abroad, I would wish thee (gentle Reader) but to view that which remaineth written of one part only, & that for the space of few years, I meane of the persecution of the *Arrian* Vandals in *Africa*, which began not long before *S. Augustine* death, and endured diuers yeares after, and is recorded in three seuerall Bookes by the holy man *Victor* Bishop of *Utica*, that was one of the sufferers. The story is strange, and most worthy the reading, for that it bath very many thinges, which set forth the perfect forme of times, that haue ensued since, and yet doe endure.

S. Augustine 39. *Possidius* that liued with *S. Augustine*,
 his grieffe and sorrow for the Vandal per-
 secution. and after wrote the Story of his life, repor-
 teth in the same, that when the holy man saw
 but the begininges of this persecution, he was
 wonderfully afflicted with compassion in his
 mind. For (sayth he) he saw, now already Ca-
 tholique Churches destitute of their Priestes,
 sacred Virgins and others that lined continent,
 to be dissipated and cast out, the Hymnes and
 praises of God to haue ceased in most Churches,
 the building of Churches burned, the sol-
 lemn service due vnto almighty God, to be
 no

no more vsed in their proper places, the diuine Sacrifices and Sacramentes either not to be sought for any longer, or els that Priestes were not easily found to minister the same vnto such as sought them. Hitherto are the wordes of *Possidius*.

60. But *S. Vistor* comming to declare the said persecution more in particular, sheweth, that albeit they were cruell against all Catholiques in generall, yet sayth he: *Præcipue in Ecclesijs, Basilicisque, & Cemiterijs, & Monasterijs secularibus seueiebant.* They principally did exercise their wicked cruelty vpon Churches, Oratories, Church-yardes, and Monasteries. And then he goeth forward, shewing their further cruelties and out-rages in abusing Priestes & monkes, and in spoiling altars, of which he sayth in particular: *De pallis Altaris (proh nefas) camisas sibi & femoralia faciebant:* Of the corporalles and other clothes of the altar (sic on the villany) they made themselues shirts, and breeches. Further he addeth, that they gathering diuers sacred Virgins together, against all shame, would behold and handle the priny partes of their bodies; whome afterward (for that they would not be lewed them) they tormented with fire, and threw into riuers with stones tied to their feete, saying vnto them: *Tell vs, how doe your Bishops and clergymen rise to lie with you?* Besides all this, he sayth, that they prohibited Catholiques, *Missas agere, vel tractaminio.* to haue Masse or to treate therof. They forbade them also to bury Christians solemnely, with lightes, tapers and torches; and finally, they forbade them all exercise of their Catholique

*Vist. lib. 1.
de pers.
Vand.*

*Ibid. post
medium.
Note
these
things, &
confer
the with
our times*

*Ibid. lib. 1,
minio.*

lique Christian religion. And for that in these things they were not obeyed as they desired, but were resisted openly and manfully, by them that had spirit and courage from God, to doe it, therefore did they rage and fret about all measure, and did exercise more extremity in all despitfull and villanous kind of cruelties, then did the Pagan persecutours, either before or after. And this was the spirit of those ancient heretiques.

The conclusion of this Chapter.

61. Now then to make heere our stay, & to passe no further in this discourse, thou seest (deare brother) in this descēt of Gods Church for siue hundred yeares togeather after Christs departure, how ordinary a thing it was in our Sauour to send persecution vnto his dearest seruantes for their triall and merit. In which matter notwithstanding it is diligently to be considered; first, the greatnes and sharpenesse of this triall, to the end we be not dismayed when the like, more or lesse, doe fall vnto our lot. Secondly, how pittifull and miserable the fall of diuers were in this triall, to the losse of their soules, and eternall desolation. Thirdly, how the causes of this their fall were either pride and temerity, wherby they tēpred God; or els the loue of this present world, wherby they were allured to forsake their Lord and Maister. Fourthly, how glorious the victory was of those that were resolute, and how everlasting their reward both in this world and in the world to come.

A comfortable consideration

62. Besides this, it shall not be amisse for thee to consider, and that for thy particular comfort, if thou be a Catholicke, how carefull these

these holy Martyrs were that suffered in the primitiue Church, to keepe themselves with- for a Ca-
 in the vnity of Catholicke fayth and doctrine, tholicke
 deliuered and continued vniuersally by tradi- that suf-
 tion, in all Churches from age to age, to the fereth.
 end their sufferings and labours might receaue
 their merit. How diligent also they were in
 aduertising others of this important point,
 assuring them that without this, their tranay-
 les could be of no profit or auayle. And as it is
 most euident and cerryne, that all these blef-
 sed martyrs and Saints, which before I haue
 named, together with their brethren, did con-
 tinue by succession for five hundred yeares to-
 gether, in the common known fayth of Chri-
 stendome, called at the tyme, Catholike, and
 did defend the same both by wordes, writing
 and suffering, agaynst all Apostates, heretickes
 schismatickes, or other new fangled enemies
 whatsoeuer: So is it as euident and apparent
 to the world, that the same vniuersall and ge-
 nerall Church, fayth and doctrine, which these
 men left, hath continued euer since vntill this
 day (and shall doe to the worlds end) fighting
 and struiuing against all new vpstart enemies of
 the same tradition of Christian religion, which
 these men so carefully commended vnto vs.

63. By all which, as also by the manner of
 perfecution that was then, and by the things
 themselves that were suffered at Heretickes
 handes in these old times, euery Catholicke
 man that by Gods speciall grace, is made wor-
 thy to suffer the like in these our dayes, may
 take singular comfort and great instruction
 therein, considering *nubem illam testimonii propo-*

An illati-
 on vpon
 the pre-
 mises,

Heb. 13.

Exod. 13.

as S. Paul calleth it; that is, the great multitude and cloud of examples and witnesses, that have gone before vs, to instruct and animate vs in this battaile. And the holy Apostle vseth the word *Cloud*, to allude, by a metaphor, vnto that *Cloud* which our Sauour sent to the people of *Israel*, to direct their iourney in the desert; insinuating herby, that these excellent examples of holy Martyrs and Confessours, which I haue named before, to haue suffered so valiantly in the primitive Church, ought to be vnto vs a most certaine direction both for courage, constancy, wisdom, alacrity, and resolution in this spirituall fight, assuring our selues that we following their steppes, in fighting for the like cause, against the like enemies, with like fortitude and humility, and in like patience and longanimity, as they did; we shall not want the like grace, like comfort, like assistance, like merit and reward at our mercifull Sauours hands, as they receaued.





THE
FIFTH IMPEDIMENT OF
Resolution, in the seruice of
Almighty God,

*Proceeding of ouer much presumption in the
mercies of our Saniour, without remem-
brance of his Iustice.*

CHAP. VI.



As many men, for their excuse
against the resolution which
we perswade, doe serue them-
selues of the false reasons that
before we haue confuted: So
is there another sort of people
that taketh a playne contrary course, and farre
shorter way to dispatch these handes of all
that can be said to moue them to resolution;
quite opposite to them whome in the first
Chapter of this second Part I answered: And
this way is, to lay the whole matter of their
stay vpon the backe and shoulders of our Sa-
niour Christ himselfe, answering to whatloe-
uer you can say against them, with this only
sentenc, *God is mercifull*. Of which men our Sa-
niour complaineth grievously by the Prophet,
when he sayth: *Superiorum meum fabricauer-*

*Of feare
and mis-
trust of
Gods mer-*

Psal. 118.

runt peccatores, prolongauerunt iniquitatem suam;
 Psal. 125. Sinners haue built vpon my backe, they haue prolonged their iniquity. By which wordes he signifieth, that prolonging of our iniquities in hope of Gods mercy, is to build our sinnes on his back and shoulders. But what followeth? Will God beare this iniury? No verily, For the next wordes ensuing are: *Dominus iustus contidet ceruices peccatorum*: God is iust, and he will cut in sunder the neckes (or pryde) of sinners: to wit those sinners, that vpon this vaine presumption of Gods mercy and indulgence, do prolonge their euill life, and by that meanes doe build on the backe of our Saviour: And the reason is, for that nothing may be more iniurious to Gods diuine maiesty, then to make him the foundation of our sinfull life, or continuance therof, who lost his owne life for the extinguishing of sinne in vs, as S. Paul at large declareth.

Building
on Gods
backe.

How
God is
both mer-
cyful and
iust.

2. But you will say perhapps: And is not God then mercifull? Yes truly (deare brother) he is most mercifull, and there is neither end nor measure of his mercy; he is euen mercy it selfe, it is his nature and essence, and he can no more leaue to be mercifull, then he can leaue to be God. But yet (as the Prophet heere sayth) *he is iust* also. We must not so remember his mercy as we forget his Iustice. *Dulcis, et iustus dominus*, Our Lord is sweet, but yet vpright & iust also, sayth holy David. And in the same place: *All the wayes of our Lord are mercy & truth.*

Psal. 24. S. Bernard expounding in a certaine Sermon
 Sermon. 52. of his, sayth thus: There be two feete of our
 path-way. Lord, wherby he walketh in his wayes: That is,
 Mercy

Mercy and Truth: and God fastneth both these feete vpon the hartes of them which turne vn- to him: And euery sinner that will truly con- uert himselfe, must lay hand-fast on both these feete. For if he should lay hand on *mercy* only, letting passe *truth* and *iuslice*, he would perish by presumption. And on the other side, if he should apprehend *iuslice* only, without *mercy*, he would perish by desperation. To the end therefore that he may be saued, he must humbly fall downe, and kisse both these feete: that in respect of Gods *iuslice*, he may retaine feare, & in respect of his *mercy*, he may conceaue hope. And in another place: Happy is that soule, vpon which our Lord Iesus-Christ hath placed both his feete. I will not sing vnto thee *Iudg- ment alone*, nor yet *mercy alone* (my God:) but I will sing vnto thee, with the Prophet Dauid, *mercy and iudgment ioyned together*. And I will neuer forget these two iustifications of thine, by which we must be saued.

The two feete of God.

Serm. 6. in Cant.

Psal. 110.
Psal. 148.

3. *S. Augustine* handleth this point most excellently in diuers of his workes. Let them marke (sayth he) which loue so much mercy and gentlenes in our Lord; let them marke (I say) and feare also his truth. For (as the Pro- phet sayth) *God is both sweet and iust*. Doeſt thou loue that he is sweet? feare also that he is iust. As a sweet Lord he said: *I haue held my peace at your finnes*. But as a iust Lord he addeth: *And thinke you that I will hold my peace still?* God is mercifull and full of mercies, say you. It is most certaine, yea adde vnto this, *That he beareth long*. But yet feare that which commeth in the same verses end, *Es verax*: That is, he is also true and iust.

August.
Tract. 33.
in Ioan.

Psal. 24.

Psal. 101.

Two dangers of sinners.

just. There be two things wherby sinners doe stand in danger, the one, in hoping to much, which is presumption: the other, in hoping to little, which is desperation. Who is deceived by hoping to much? He which sayth to himselfe, God is a good God, a mercifull God, and therefore I will doe what pleaseth me. And why so? Because God is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in danger by despair? They, which seeing their sinnes grievous, and thinking them vnpossible to be pardoned, say within themselves: well, we are sure to be damned, why doe we not then whatsoeuer pleaseth vs best in this life? These men are murdered by desperation, the other by hope. What therefore doeth God for gaining of both these sortes of men? To him which is in danger by hope, he sayth: *Doe not say with thy self, the mercy of God is great, he will be mercifull to the multitude of my sinnes; for the face of his wrath is upon sinners.* To him that is in danger by desperation, he sayth: *At what time soeuer a sinner shall turne himselfe to me, I will forget his iniquities.* Thus farre *S. Augustine*, besides much more which he addeth in the same place, touching the great perill and folly of those men, who vpon vaine hope of Gods mercy, doe perseuere in their euill life.

An euill manner of reasoning.

4. Is is truly (deare brother) a very euill consequence, and a most vniust kinde of reasoning, to say: That for so much as almighty God is mercifull, and long suffering, therefore will I abuse his mercy, and continue in my wickednes. The Scripture teacheth vs not to reason

reason so, but rather quite contrary. God is mercifull, and expecteth my conuersion, and the longer he expecteth, the more gricuous will be his punishment, when it cometh, if I neglect his patience: and therefore I ought presently to accept of his mercy. So reasoneth S. Paul, who sayth: *Doest thou contemne the riches of Rom. 2.* his long suffering and gentleness? *Doest thou not know* that the patience of God towards thee, is used to bring thee to repentance? But thou through the hardness of thy hart, and irrepenant mind dost hard, and heape up to thy selfe wrath, in the day of vengeance, as the reuelation of Gods iust iudgements. In which wordes S. Paul signifieth, that the longer God suffereth vs with patience in our wickednes, the greater heape of vengeance doth he gather against vs, if we persist obstinate in the same. Wherunto S. *Augustine* addeth another consideration of great dread and feare; and that is: *Trist. 33.* If he offer thee grace (sayth he) to day, thou knowest in Ioun. not whether he will doe the same to morrow. If he give thee life and memory this weeke, thou knowest little *Note this* whether thou shalt enjoy that benefit the next.

5. The holy Prophet beginning his sequenty and two Psalmes, of the dangerous prosperity of worldly men; vseth these wordes of admiration. *How good a God is the God of Israel,* vnto them that be of a right hart! And yet in all that Psalmes, he doth nothing els but shew the heavy iustice of God towards the wicked, euen when he giveth them most prosperities, and worldly wealth; and his conclusion is: *Psal. 71.* Behold (O Lord) they shall peris which depart from thee; thou hast destroyed all those that haue broken their sayth of wedlocke with thee. By which is signified,

gnified, that how good soeuer God be vnto the iust; yet that pertaineth nothing to the reliefe of the wicked, who are to receiue iust vengeance at his hands, amidst the greatest mercies bestowed vpon the godly. The eyes of our Lord are vpon the iust (sayth the same Prophet) and his eares are bent to heare their prayers; but the face of our Lord is vpon them that doe euill, to destroy their memory, from out of the earth.

Psal. 33.

Ier. 6. 9.

Exe. 13.

Psal. 4.

1. Iohn. 3.

6. It was an old practice of deceyuing Prophets, resisted strongly by the true Prophets of God, to cry, *peace, peace*, vnto wicked men; when in deed their was nothing towards them but danger, sword, and destruction; according as the sayd true Prophets foretold, and as the euent proued. Wherefore, the Prophet David giueth vs a notable and sure rule to gouerne our hope and confidence withal, when he saith: *Sacrificate sacrificium Iustitie, & sperate in Domino*; Doe you sacrifice of righteounes, & then trust in him. Wherewith S. Iohn agreeth when he sayth: *If our hart or conscience do not reprehend vs (for wicked life) then haue we confidence with God*; As who would say; if our conscience be guilty of lewed and wicked life, & we resolued to dwell & continue therein, then in vaine haue we confidence in the mercies of God, vnto whose iust iudgment we stand subiect for our wickednes.

The seuerity of Gods punishment vpon sin.

7. It is most wonderfull, and dreadfull to consider, how almighty God hath vsed himself towards his best beloued in this world, vpon offence giuen by occasion of sinnes; how easily he hath changed countenance; how soone he hath broken of friendship as it were; how straitly he hath taken accompts, and how seuer-

seuerely he hath punished. The Angels that he created with so great care and loue, and to whome he imparted so singular priuiledges of all kinde of perfections, as he made them (in a certaine manner) almost very Godes, committed but only one sinne of pride, against his maiesty, and that only in thought, as Deuines doe hold: and yet presently, all that good will and fauour was changed into iustice, and that so seuerely, as they were throwne downe to eternall tormentes, without redemption, designed for euer to abide the rigour of hell-fire and intollerable darknes, as the holy Apostles S. Peter and S. Iude doe affirme.

The Angels.

Isa. 14.
D. Thom.

9. 63.

2. Pet. 2.
Ep. Iud.

8. After this, almighty God made to himselfe another new friend of flesh and bloud, which was our first Father *Adam* in Paradise, where God conuersed with him so friendly & familiarly, as is most wonderfull to consider. He called him, he walked and talked with him, he gaue him the dominion of the world, made him his substitute, made all creatures in the world subiect vnto him, he brought them all before him, to the end, that he, and not God, should giue to them their names. He made a mate and companion for him; he blessed them both, and finally, shewed all possible tokens of loue, that might be. But what ensued? *Adam* committed but one sinne, & that, at the enticement of another; and that also a sinne of small importance (as it may seeme to mans reason) being but the eating of an apple forbidden: & yet the matter was no sooner done, but all friendship was broken betweene God and him: he was thrust out of Paradise, condemned

3.
Adam & Eve.

Great severity,

ned to perpetuall misery, and all his prosperity to eternall damnation, together with himselfe, if he had not repented. And how severely this grievous sentence was executed afterward, may appeare by the infinite millions that went to hell for this sinne, for the space of foure thousand yeares that passed, before it was ransomed; which finally could not be done, but by the comming downe of Gods owne Sonne, the second person in Trinity, into this flesh, and by his intollerable sufferings and death in the same.

3.
Moyse &
Aaron.
Num. 20.
27. 33.
Gen. 10.
33. 14.

9. The two miracles of the world, *Moyse* and *Aaron*, were of singular authority and fauour with God; in so much as they could obtayne any thing at his hands for other men. And yet, when they offended God once themselves at the waters of contradiction in the desert of *Sin*, for that they doubted somewhat of the miracle promised to them by God, and thereby did dishonour his maiesty before the people, as he sayth: they were presently rebuked most sharply for the same. And albeit they repented hartily that offence, and so obtayned remission of the fault or guilt: Yet was there layd vpon them a grievous punishment for the same, and that was, that they should not enter themselves into the land of *Promise*; but should dye when they came within the sight thereof. And albeit they intreated God most earnestly for the release of this pennance; yet could they neuer obtayne the same at his hands but alwayes he answered them: *Seeing you haue dishonoured me before the people, you shall dy for it, & shall not enter into the land of Promise.*

10. In what speeciall great fauour was Saul with God, when he chose him to be the first King of his people? Caused Samuel the Prophet so much to honour him, and to annoint him Prince ouer Gods owne inheritance, as he calleth it? When he commended him so much, and tooke such tender care of him? And yet afterward, for that he brake Gods commandement in reseruing certayne spoiles of warre, which he should haue destroyed, yea, though he reserued them to honour God withall, as he pretended: yet was he presently cast of by God, degraded of his dignity, giue ouer to the hands of an euill spirit, brought to infinite miseries, and finally (though he shifted out for a tyme) so forsaken and abandoned by God, as he flew himselfe, his sonnes were crucified on a crosse by his enemies, and all his family and linage extinguished for euer.

4.

Sabl.

1. Reg. 10.

11.

1. Reg. 13.

1. Reg. 13.

14. 16.

1. Reg. 15.

1. Reg. 31.

1. Par. 10.

5.

Dauid

1. Reg. 12.

Psal. 34.

68. 108.

101.

Psal. 29.

11. King Dauid taken in his place, was the chosen and deare friend of God, and honoured with the title of, *One that was according to Gods owne hart*; but yet, as soone as he had sinned, the Prophet Nathan was sent to denounce Gods heauy displeasure and punishment vpon him, and his, which afterward ensued during his whole life, notwithstanding his great and voluntary penance that himselfe added for the pacifying of Gods wrath, by fasting, prayer, weeping, wearing of sacke-cloth, eating of ashes, & the like. Wherby is euident, that how great soeuer Gods fauour be to any man, yet anoideth he not his iustice, if he offend him. And that resolute speech of our Saviour to his dearest Apostles is dreadfull: *Nisi penitentiam*

egeri-

p. In

- egritis, omnes simul peribitis:* You shall perish all, except you do penance for you finnes. The holy scripture hath infinite examples of this matter, as the reiection of *Cain* and his posterity straight vpon his murder. The pitifull drowning of the whole world in the time of *Noe*. The dreadfull consuming of *Sodom & Gomorrah* with the Citties about it, by fire and brimstone. The sending downe quicke vnto hell, of *Chore, Dathan & Abiron*, with the slaughter of two hundred and fifty their adherents, for rebellion against *Moyse* and *Aaron*, and other fourteene thousand seauen hundred soone after. The suddaine killing of *Nadab* and *Abin*, Sonnes of *Aaron*, and cholen Priestes, for once offering on the Aultar other fire then was appointed them. The most terrible striking dead of *Ananias* and *Sapphira*, for retaining some part of their owne goodes, by deceit, from the Apostles: with many more such examples, which holy Writ doth recount.

11. And as for the grieuousnes of Gods iustice, and heauines of his hand, when it lighteth vpon vs, though it may appeare sufficiently by all these examples before alleaged (wherin the particular punishmentes, as you see, are most grieuous) yet will I repeat one act of almighty God more, out of the Scripture, which expresseth the same in wonderfull sort and manner. It is well knowne that *Beniamin* among all the twelve Sonnes of *Iacob*, was the dearest vnto his Father, as appeareth in the booke of *Genesis* (and therefore also greatly respected by God, and his tribe placed in the best part of all the land of *Promise*, vpon the diuision therof, ha-
uing

uing Ierusalem, I richo, and other the best Cit-
ties within it:) yet notwithstanding for one
only sinne committed by certaine priuate men *Ios. 18.*
in the Citty of *Gabaa*, vpon the wife of a *Le-*
uite, God punished the whole tribe, in this or-
der, as holy Scripture recounteth. He caused all
the other eleuen tribes to rise against them, & *Iudg. 20.*
first, to come to the house of God in *Silo*, to
aske his aduise, and to follow his direction in
this warre against their brethren. And thence
hauing by Godes appointement ioyned bat-
taile twise with the tribe of *Beniamin*, the third
day God gaue them so a great a victory, as
they slew all the liuing creatures, within the
compasse of that tribe, except only six hundred
men that escaped away into the desert, the rest
were slaine both man, woman, children, and
infantes, togeather with all the beastes & cat-
tel, and all the Citties, villages, and howses
burnt with fire. And all this, for one sinne
comitted only at one time, with one woman.

13. And who then (deare Christian bro-
ther) will not confesse with *Moyse*: That God is **A confi-**
a iust God, a great God, and a terrible God? **deration.**
Will not confesse with *S. Paul*: That it is horrible vpon the
to fall into the handes of the liuing God? **premisses**
Who will not say with holy *Dauid*: *A iudicij tuis timui*: I *Dent. 10.*
haue feared at the remembrance of thy iudge- *Heb. 10.*
mentes. If God would not spare the destroy- *Psal. 112.*
ing of a whole tribe, for one sinne only, if he
would not pardon *Chore*, *Dathan*, and *Abiron*
for once: the sonnes of *Aaron* for once: *Ana-*
nias and *Sapphira* for once: if he would not
forgiue *Esau*, though he demaunded it with
teares, as *S. Paul* sayth, if he would not remit the
punish-

Math. 10.

punishment of one fault to *Moyſes* and *Aaron*, albeit they asked it with great instance; if he would not forgive one pride cogitation vnto the Angels; nor the eating of one apple vnto *Adam*, without infinite punishment, nor would passe ouer the cuppe of affliction from his owne deare Sonne, though he required the same thrice, vpon his very knees, with the sweat of blood & water in his presence: what reason hast thou (my brother) to thinke, that he will let passe so many sinnes of thine unpunished? What cause hast thou to induce thy imagination, that he will deale extraordinarily with thee, and breake the course of his iustice for thy sake? Art thou better, then those whome I haue named? Or hast thou any priuiledge from his Majesty aboue them? Or is he another God now, then he was then?

Great &
strange
effects of
Gods iu-
stice.

14. If thou wouldest consider the great & strange effectes of his iustice; which we see daily executed in the world: thou shouldest haue little cause to perswade thy selfe so fauorably, or rather to flatter thy selfe so daungerously, as thou doest. We see that notwithstanding Gods mercy, yea after the death and passion of our Christ our Sauour, for sauing of the whole world: yet so many infinite millions be damned daily, by the iustice of almighty God; so many Infidels, Heathens, Iewes and Turkes, that remaine in the darknes of their owne ignorance, and among Christians, so many hereticks and misbelieuers; and among Catholickes, so many euill liuers, as Christ truly said, *That few were they which should be saved*; albeit his death was paid for all, if by their owne wicked-

wickednes they made themselues not unwor-
thy therof. And before the comming of our
Saviour much more we see, that all the world
went awry to damnation, for many thousand
yeares together, excepting a few Iewes, which
were the people of God. And yet among them
also, the greater part (perhappes) were not sa-
ued, as may be coniectured by the speaches of
the Prophetes from time to time: and espe-
cially by the sayings of Christ to the Pharisees
and other Rulers therof. Now then, if God for
the satisfying of his iustice, would let so many
millions perish, through their owne finnes, as
he doth also now daily permit, without any
preiudice or impeachment to his infinit mer-
cy, why may nor he also damne thee for thy
finnes, notwithstanding his mercy, seing thou
doest not only commit them without feare,
but also doest obstinately persist in the same
vpon presumption of his mercy.

*The second Part of this Chapter. Whether
Gods mercy be greater then his Iustice.*

11. **B**Ut heere now (perhappes) some man
may say, if this be so, that God is so
seuere in punishing of euery sinne, &
that he damneth so many thousandes for one,
that he saucth: how is true, which holy writ so
often doth repeate: *That the mercies of God are* Psal. 13.
above all his other works: and that it passeth and lac. 3.
exal-

exalteth it selfe above his iudgement? For if the number of the damned be so great, & doe exceed so much the number of those which are saued, it seemeth that the worke of iustice doth passe the worke of mercy. To which I answer, first, that as for the small number of them that are saued, and do enter into the narrow gate, as also of the infinite quantity of such as are damned, by running the common path of perdition in this world, we may in no wise doubt.

Math. 7. For that besides all other proofes therof, Christ
20. himselfe that standeth instead of all, hath made the matter certaine, and out of question, by his asseueration therof, more then once in the gospell. We haue to see therefore, how, notwithstanding all this, the mercy of God doth exceed his other workes.

16. And first, his mercy may be said to exceed, for that all our saluation is of his mercy, and our damnation from our selues only, as from the first and principall causes therof, according to the saying of God, by the Prophet: *Perditio tua ex te Israel, tantummodo in me auxilium tuum* Thy perdition is only from thy selfe (O Israel) and thy assistance, to doe good, is only from me. So that, as we must acknowledge Gods grace and mercy for the author of euery good thought and act that we doe, and consequently, ascribe all our saluation vnto him,

Oze. 12. who preuenteth, moueth, and assisteth our free-will with his grace: so none of our euill actes (for which we are damned) doe proceed from him, but only from our selues, and so he is no cause at all of our damnation, as he is of our saluation: & in this doth his mercy exceed his

his iustice. For that he crowneth in vs his owne workes, as *S. Augustine* writeth (though now made ours by the priuiledge of his grace) but *August.* damneth in vs only our owne misdeedes.

17. Secondly, his mercy doth exceed his Iustice in respect of his will and desire, for that he desireth all men to be saued, as *S. Paul* teacheth, and himselfe protesteth, when he sayth: I will not the death of a sinner, but rather that he The se-
twee from his wickednes, and liue. And againe by cōd way.
the Prophet *Jeremie*, he complaineth grievously 1. Tim. 2.
that men will not accept of his mercy offered.
Turne from your wicked wayes (sayth he) why will *Ezer. 18.*
ye dy, O you house of *Israel*? By which appeareth,
that he offereth his mercy most willingly and
freely to all, but vseth his iustice only vpon *Ier. 3.*
necessity (as it were) constrained therunto by
our obstinate behauiour. This our Sauour
Christ signifieth more plainly, and pathetical-
ly, when with teares he sayth to *Ierusalem*: O *Ie-*
rusalem, which killest the Prophets, and stonest them *Math. 23.*
to death that are sent vnto thee: How often would I
haue gathered thy children togeather, as the henne
cloaketh her chickens vnderneath her winges, but thou
wouldest not? Behould thy house (for this cause)
shalbe made desert, and left without children. Heere
you see the mercy of God often offered vnto
the Iewes; but for that they refused it, he was
enforced (in a certaine manner) to pronounce
this heauy sentence of destruction, and delo-
cation vpon them; which he fulfilled within *Ioseph de*
forty or fifty yeares after, by the handes of *Ti- bello Iudai.*
tus and *Vespasian* Emperours of Rome, who vt- lib. 7. cap.
terly ouerthrew the City of *Ierusalem*, and the 15. 16. 17
whole nation of Iewes, whome we see disper-

fed ouer all the world at this day, in bondage both of body and soule. Which worke of Gods Iustice, though it be most terrible, yet was his mercy greater to them, in that he sought by so many meanes to preuent, and saue them, if they had not reiected the same mercy so obstinately, as they did.

The third way.

18. Thirdly, his mercy exceedeth his iustice, euen towards the damned and reprobate themselves, in this life at least: for that he vseth infinite meanes to lead them to their saluation, as namely by giuing them freewill, and assisting the same with his grace to doe good, as hath byn said; by mouing them inwardly with infinite good inspirations; by assuring them outwardly with exhortations, promises, examples of others, as also by sicknes, aduersities, and other gentle corrections, by giuing them space to repent, with occasions, opportunities, and excitations vnto the same, by threatening them eternall death, if they repented not. All which things being effectes of mercy, and goodnes towards them, they must needs confesse amidst their greatest fury of desperation and tormentes, that albeie the execution of his iustice and iudgements be most terrible and dreadfull, when they fall vpon them: yet are they true, and iustified in themselves, and no wayes to be compared with the excelsiue greatnes of his mercies, vsed towards them in this life.

19. And out of this then we learne also
Psal. 83. that to be true, which the Prophet sayth: *Miser*
ricordiam et veritatem diligit dominus: God loueth
Psal. 84. mercy and truth. And againe: *Merry and true*
 have

haue met together, iustice and peace haue kissed one another &c. We see the reason in like manner, why the same Prophet protested of himselfe: *Psal. 100.* I will sing vnto thee (O Lord) both mercy and iudgement: not mercy alone, nor iudgement alone, but mercy and iudgement together: that is, I will not so presume of thy mercy, as I will not feare thy iudgement, nor yet will I so feare thy iudgement, as I will euer despaire of thy mercy. The feare of Gods iudgements must alwayes be ioyned with our confidence in Gods mercy, yea, and this in very Saintes themselves, as King Dauid sayth. But what feare? That feare truly, which the Scripture describeth, when it sayth: *The feare of our Lord expelleth sinne. The feare of God hatcheth all cust.* He that feareth God, neglecteth nothing. He that feareth God, will turne and looke into his owne hart. He that feareth God, will doe good workes. They which feare God, will not be incredulous to that which he sayth; but will keepe his wayes, and seeke out the things that are pleasant vnto him. They will prepare their hartes, and sanctifie their soue in his sight.

20. This is the description of the true feare of God, set downe by the penne of the holy Ghost himselfe. This is the description of that feare, which is so much commended and commanded in euery part and parcell of Gods word. Of that feare (I say) which is called, *Fons vite, radix prudentie, corona & plenitudo sapientie, gloria, & gloriatio, beatum donum*: That is, the fountaine of life, the roote of prudence, the crowne and fulnes of wisdom, the glory and gloriation of a Christian man; a happy gift. Of him that hath this feare the Scripture sayth:

Feare to

be ioined
with
Hope,

*Psal. 33.
Eccles. 1.
Prou. 1.
Eccles. 7.
Eccl. 15.*

The prai-
se of true
Feare.

*Prou. 14.
Eccl. 1. &
5.*

- Happy is the man which feareth our Lord, for he will
 Psal. 111. place his minde upon his commandementes. And a-
 gaine: The man that feareth God shalbe happy at the
 last end, and shalbe blessed at the day of his death. Fi-
 nally, of such as haue this feare, the Scripture
 sayth, that God is their foundation: God hath
 Psal. 24. prepared great multitude of sweetnes for the:
 Psal. 30. God hath purchased them an inheritance: God
 Psal. 60. is as mercifull to them, as the Father is merci-
 Psal. 62. full vnto his children. And (to conclude) *Ve-*
 Psal. 144. *lutatem timentium se faciet*: God will doe the will
 of those that feare him, with this feare.

11. This holy feare had good Iob, when he
 said to God: I feared all my worker. And he yiel-
 deth the reason therof: For that I know that thou
 Iob. 9. sparest not him that offendeth thee. This feare
 lacked the other, of whome the Prophet sayth:
 The sinner hath exasperated God, by saying, that God
 will not take accompt of his doings, in the multitude of
 Psal. 9. wrath Thy iudgements (O Lord) are remoued from
 his sight. And againe: Wherefore hath the wicked
 man stirred up God against himselfe, by saying, God
 will not take accompt of my doings? It is a great ex-
 asperation of God against vs, to take the one
 halfe of Gods nature from him, which is, to
 Math. 25. make him mercifull without Iustice, & to liue
 Luc. 16. so, as though God would take no accompt of
 Matt. 7. our life; whereas he hath protested most earnest-
 Luc. 13. ly the contrary saying, that he is like a hard &
 Matt. 2. couetous man, which will not be content to
 Matth. 27. receiue his owne againe, but also will haue v-
 Marc. 13. fury for the loane; that he will haue a strait
 Iohn. 2. reckoning of all his goods lent vs: that he will
 haue fruite for all his labours bestowed vpon
 vs; and finally, that he will haue accompt for
 every

every word that we haue spoken

22. Our Sauour Christ, in the threescore & eight Psalmes, which in sundry places of the gospell he interpreteth to be written of himselfe, among other dreadfull curses, which he setteth downe against the reprobate, he hath these: *Let their eyes be dazeled in such sort as they may not see: powre out thy wrath (my Father) vpon them, let the fury of thy vengeance take hand-fast on them. Adde iniquity vpon their iniquity, and let them not enter into thy iustice. Let them be blotted out of the booke of life, & let them not be enrolled together with the iust.* Heere (loe) we see, that the greatest curse which God can lay vpon vs, next before our blotting out of the booke of life, is to suffer vs to be so blinded, as to adde iniquity vpon iniquity, & not to enter into consideration of his iustice. For which cause also, this confident kind of sinning vpon hope of Gods mercy, is accounted by Deuines for the first of the six grieuous sinnes agaynst the holy Ghost, which our Saviour in the gospell signifyeth to be so hardly pardoned vnto me by his Father, as he called it irremissible. And the reason why they call this a sinne agaynst the holy Ghost, is for that it reiecteth willfully one of the principall meanes left by the holy Ghost, to retire vs from sinne; which is the feare and respect of Gods iustice vpon sinners.

D. Tho. 2.
2. q. 14.
art. 1. 2. 3.

23. Wherefore, to conclude this matter of presumption, me thinkes, we may vse the same kind of argument touching the feare of Gods iustice, as S. Paul vserh to the Romanes of not fearing the feare of Gods ministers, which are temporall Princes. *Wouldst thou not feare the power of*

The danger of
ger of
Rom. 13.

a temporall Prince (sayth he?) live well then , and thou shalt not only , not feare , but also receive laude and prayse therefore. But if thou doe euill , then feare , for he beareth not the sword without cause : In like sort may we say to those good fellowes , which make God so mercyfull , as no man ought to feare his Iustice. Would you not feare (my brethren) the iustice of God in punishment ? live vertuously then , and you shall be as voyd of feare , as Lions are , saith the *Wise man* : For that perfect charity (sayth *S. Iohn Euangelist*) expelleth feare. But if you live wickedly , then haue you cause to feare , for God called not himselfe a iust iudge for nothing .

24. If the matter had byn so secure , as many men by flattery doe perswade themselves it is , *S. Peter* would neuer haue sayd vnto Christians new baptized : *Walke you in feare* , during the time of this your earthly habitation . Nor *S. Paul* to the same men : *Worke your owne saluation in feare and trembling*. But heere (perhapps) some men will aske me , how then doth the same Apostle in another place say : That God hath not giuen vs the spirit of feare , but of vertue , loue and sobriety ? To which I answer : that our spirit is not a spirit of seruile feare , that is , to live in feare only for dread of punishment , without loue : but it is a spirit of loue , ioyned with the feare of children , wherby they feare to offend their Father , not only in respect of his punishment , but principally for his goodnes towardes them , and benefites bestowed vpon them. This *S. Paul* declared plainly to the *Romans* , putting the difference betweene seruile feare , and the feare of children : You haue not received

against

againc the spirit of seruitude (sayth he) in feare, but the spirit of adoption of children, whereby we cry to Rom. 8. God, Abba Father. He sayth heere to the Romanes, you haue not receiued againe the spirit of seruitude in feare, because their former spirit (being Gentiles) was only in seruile feare, for that they honoured and adored their Idols, not for any loue they bare vnto them, feare of being so infinite as they were, and such notable lewdnes reported of them (I meane of Iupiter, Mars, Venus, and the like) but only for seruile feare of hurt from them, if they did not serue, adore, and honour them.

25. S. Peter also in one sentence expoundeth all this matter. For hauing said: *Timorem coram ne timueritis.*, feare not their feare (meaning of the seruile feare of wicked men) he addeth presensly: *Dominum autem Christum sanctificate in cordibus vestris &c cum modestia & timore, conscientiam habentes bonam.* That is, doe you sanctifie our Lord Iesus-Christ in your hartes, hauing a good conscience, with modesty and feare. So that the spirit of seruile feare, which is grounded only vpon respect of punishment, is forbidden vs to rest in: but the louing feare of children, is commaunded. And yet also about this are there two thinges to be noted.

26. The first, that albeit the spirit of seruile feare of punishment and chastisement, be forbidden vs to dwell vpon it (especially when we are now entered into the seruice of God:) yet is it most profitable for sinners, and for such at yet doe but begyne to serue God, for that it moueth them to repentance, and to looke about them. For which cause it is called

1. Pet. 3.

Seruile feare necessary to beginners.

Prou. 1.

Ioan. 3.

Matth. 3.

Ioan. 1.

Tract. 9.

in ep. 1.

Ioan.

Seruite
feare may
well re-
mayne
alioafter-
ward-

Luc. 12.

Matth. 10.

by the *Wifeman*, The beginning of *wisdome*. And therefore, both *Ionas* to the *Ninuites*, and *S. Iohn Baptist* to the *Iewes*, and all the *Prophets* to sinners haue vsed to stirre vp this feare, by threatning the dangers & punishments which were imminent to them, if they repented not. But yet afterward when men are conuerted to God, and do goe forward in his seruice, they change euery day this seruile feare into loue, vntill they arriue at last, vnto that state wherof *S. Iohn* sayth: that perfect loue, or charity expelleth feare. Wherupon *S. Augustine* sayth: That feare is the seruant, sent before to prepare place in our hartes for his mistres, which is Charity. Who being once entred in, & perfectly placed, feare goeth out again, & giueth place vnto the same. But where this feare neuer entreth at al, there is it impossible for charity euer to come & dwell, sayth this holy Father.

27. The second thing to be nored, is that albeit this feare of punishmēt be not in very perfect mē, or at leastwise, is lesse in thē, then in others, as *S. Iohn* in the place before alleaged teacheth: yet being ioyned with loue & reuerence (as it ought to be) it is most profitable and necessary for all common Christians, whose life is not so perfect, nor charity so great, as that they haue that perfection, wherof *S. Iohn* speaketh when he sayth: That perfect charity expelleth feare. This appeareth by that our Sauour Christ perswaded also this feare of punishment euen vnto his Apostles, saying: Feare you him, which after he hath slaine the body, hath power also to send both body and soule into hell fire: this I say vnto you feare him. The same doth *S. Paul* to the *Corinthians*, who

who were good Christians, laying downe first the iustice of God, & therupon perswading the to feare: *All we (sayth he) must be present before the tribunall seat of Christ, to receiue ech man his proper desertes, according as he hath done, good or euill in this life. And for that we know this, we do perswade the feare of our Lord vnto men.* Nay (that which is more) S. Paul testifieth, that notwithstanding all his fauours receiued from God, he retained yet this feare of Gods iustice, as appeareth by those wordes of his: *I do chastise my body, and doe bring it into seruitude, least perchance, when I haue preached to others, I become a reprobate my selfe.*

2. Cor. 5.

1. Cor. 9.

28. Now then (my friend) if S. Paul stood in awe of the iustice of God, notwithstanding his Apostleship; & that he was guilty to himselfe of no one sinne or offence, as he protesteth: what oughtest thou to be, whose conscience remaineth guilty of so many misdeedes, & wickednes: *This know you (sayth S. Paul) that no fornicator, vnleane person, couetous man, or the like can haue inheritance in the Kingdome of Christ.* And immediatly after, as though this had not byn sufficient, he addeth, for preuenting the folly of sinners which flatter themselues: *Let no man deceiue you with vaine wordes; for the wrath of God cometh for these thinges, upon the children of vn-beliefe. Be not you therefore partakers of them.* As if he should say, They that flatter you, and say, *Tush God is mercifull, and will pardon easily all these, and like finnes: these men deceiue you* (sayth S. Paul) for that the wrath & vengeance of God lighteth vpon the children of vn-beliefe, for these matters: that is, it lighteth vpon those which will not beliene Gods iustice, nor

The conclusion.

1. Cor. 4.

Ephe. 5.
S. Pauls
whole-
hortatio.
his

his threats against sinne, but rashly presuming of his mercy, doe perseuere in sinne, vntil vpon the suddaine, Gods wrath doe ru, h vpon them, and then is it to late to amend. Wherefore (sayth he) if you be wise, be not partakers of their folly, but feare Gods iustice, and amend your liues presently, while you haue time. And this admonition of *S. Paul* shall be sufficient to end this Chapter, against all those that refuse, or deferre their resolution of amendment, vpon vaine hope of Gods pardon or toleration, in their sinnes and wicked life.

THE





THE
SIXTH THING THAT
vseth to stay and hinder men
from mature Resolution,

*Which is the deceyftfull hope, and persuasion
to doe it better, or with more ease
afterward.*

CHAP. VII.



HE Reasons and authorities
which hitherto haue byn alled-
ged, might seeme (I doubt not)
sufficient in the iudgement and
censure of any reasonable mā,
to proue the necessity of the
resolution whereof we treat, and to remoue
all impediments that offer themselues agaynst
the same. But yet for that (as the Wiseman
sayth) he which is once minded to breake with
his friend, seeketh occasions how to do it with
some colour and shew: there be many in the
world, who hauing no other excuse of their
breaking and holding of from God, do seeke
to couer it with this pretense, that they meane,
by his grace, to amend all in tyme And this
tyme is driuen of from day to day, vntill al-
mighty God (in whose hands onely the mo-
ments of times are) doe shut them out of all
tyme

Prov. 13.

*A vayne
excuse.*

send them to paines eternall without time, for that they abused the singular benefite of time which he gaue them in this world.

2. Let them heare *S. Augustine. Ita repentino*

Aug. lib. de fide ad Petrum sup. 3.

praeniuntur nonnumquam Dei furore, ut nec conuersionis tempus, nec beneficium remissionis aucipiant.

They are oftentimes so preuented by the suddaine wrath of almighty God, as they neither receiue time to conuert themselues, nor pardon for their sinnes. So as this is one of the greatest and most dangerous deceiptes, and yet the most ordinary and vniuersall, that the enemy of mankinde doth vse towards the children of *Adam*. And I dare say boldly, that more doe perish by this deceit among Christians, then by all his other guiles and subtilties that he useth besides. He well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euery man. He considereth better then we do the importance of delay, in a matter so weighty, as is our conuersion and saluation. He is not ignorant how one sinne, draweth another, how he that is not fit to day, will be lesse fit to morrow, how custome groweth into nature, how old diseases are hardly cured, how God withdraweth his grace, how his iustice is ready to punish euery sinne, and how by delay we exasperate the same, and heape vengeance on our owne heades, as *S. Paul* sayth. He is priuy to the vncertainty and perils of our life, to the dangerous chaunces that fall out hourelly, to the impediments that will multiply daily more & more, to let our conuersion. All this knoweth our ghostly enemy, and well considereth the same,

Many
causes
why the
diuel per-
suadeth
vs to de-
lay.

Rom. 2.

and

and for that cause persuaedeth so many to delay as he doth. For being notable any longer to blinde the vnderstanding of many Christians, but that they must needs see clearly the necessity and vtility of this resolution; and that all impedimentes in the world are but trifles, and meere deceites, which diuert them from the same; he runneth to this only refuge of delay, persuaading them, that they deferre a little, and that in time to come they shall haue better occasion and more opportunity to doe it with their commodity then presently they haue.

3. This sleight proued *S. Augustine* in his conuersion, as himselfe writeth. For that after *Lib. 8.* he was persuaaded that no saluation could be *confess. ca.* vnto him, but by change and amendement of *7. & 12.* his life: yet the enemy held him for a time in delay, saying vnto him, *Stay yet a little; yet deferre for a time.* Therby (as he sayth) to binde him more fast in the custome of sinne, vntill by the omnipotent power of Gods grace, & his owne most earnest endeauour, he brake violently from him, crying to God: *Why shall I longer say to morrow? why shall I not doe it euen at this instant?* And so he did, euen in his very youth, leading afterward a most holy, and perfect Christian life, as all the world knoweth.

4. But if we will discouer yet further the *The causes* greatnes and perill of this deceit, let vs consider which *causes* the causes that may let our resolution make our and conuersion at this present, and we shall conuersion see them all encreased, and strengthened by *on harder* delay, & consequently, the matter made more *by delay.* hard & difficult, for the time to come, the now it is. For first (as I haue said) the continuance of *sinne*

- sinne bringeth custome; which once hauing gotten prescription vpon vs, is so hard to remove, as by experience we proue daily in all habits that haue taken roote within vs. Who
1. can remove (for examples sake) without great difficulty, a longe custome of drunkennes, of swearing, or of any other euill habite, once settled vpon vs? Secondly, the longer we persist in our sinfull life, the more God plucketh his grace and assistance from vs; which grace is the only meanes to make the way of vertue easy vnto men, and their conuersion possible.
 2. Thirdly, the power and Kingdome of the diuell is more established, and confirmed in vs by continuance, and so the more hardely to be removed. Fourthly, the liberty of our free-will is more and more weakened, and daunted by frequentation of sinne, though not extinguished.
 3. Fifthly, the faculties of our minde are more corrupted; as the vnderstanding is more darkened, the will more peruered, the appetite more disordered. Sixthly and lastly, our sensuall partes and passions are more stirred vp and strengthened against the rule of reason, and harder to be repressed by continuance of time, then they were before.
 - 4.
 - 5.

Note.

5. Well then (deare Christian brother) put all this togeather; and consider indifferently with thy selfe, whether it be more likely, that thou shalt rather make this resolution hereafter, then now. Hereafter (I say) when by longer custome of sinne, the euill habit shalbe more deeply rooted in thee, the diuell in more firme possession of thee, Gods help further off from thee; thy mind more infected, thy iudgement

gement more weakened, thy good desires extinguished, thy passions confirmed, thy body corrupted, thy strength diminished, and all thy whole common wealth more perueried? We see by experience, that a ship which leaketh is more easily emptied at the beginning, then afterward. We see, that a ruinous pallace, the longer it is let runne, the more charge and labour it will require in the repairing. We see, that if a man driue in a naile with a hammer, the more blowes he giueth vpon it, the more hard it is to plucke it out againe. How then thinkest thou to commit sinne vpon sinne, & by perseuerance therein, to finde the redresse more easy hereafter, then now? It is written among the liues of old Heremits, how that on a time an Angel shewed to one of them in the wildernes, a certaine fond fellow that hewed downe wood, who hauing made to himselfe a great burden to carry thence, layed it on his backe, and for that it was vneasy, and pressed him much he cast it downe againe, and put a great deale more vnto it, and then beganne to lift at it a new: But when he felt it more heauy then before, he fell into a great rage, and added twise as much more vnto it, therby to make it lighter. Wherat when this holy man mused much, the Angel told him, that this was a figure of them in the world, who finding it some-what vnpleasent to resist one or two vices at the beginning, doe deferre their conuersion, and doe adde twenty or forty more vnto them, thinking to finde the matter more easy, afterward to be remedied.

§. *S. Augustine* expounding the miracle of our

The same
shewed
by com-
parisons.

An exā-
ple.

*In prae-
sentia
Sanctorum
Patrum.*

our Sauour, in raising *Lazarus* from death to life, which had bene dead now foure dayes, as the Euangelist sayth: examineth the cause why
Tract 49. in *Ioan.* *Ioan. 11.* Christ wept, cried out, and troubled himselfe in spirit, before the doing of this act, whereas
Matt. 9. he raised others with greater facility. And he
Luc. 7. concludeth the mystery to haue bene, for that *Lazarus* was now dead foure dayes, and also buried: which signifieth the foure degrees of a
 4 degrees sinne; the first, in voluntary delectation of
 of a sin- filling it by worke; the second, in consent; the third, in ful-
 ner. or custome therof: *Wherin whosoever is once bu-
 ried* (sayth this holy Father) *he is hardly raised to
 life againe, without a great miracle of God, and many
 teares on his owne part.*

7. The reason herof, is that which the Wi-
 The rea- se-man sayth: *Languor prolixior grauat medicum:*
 son of An old sickenes doeth trouble the Phisitian:
 more dif- *Breuen autem languorem praecidit medicus:* But the
 ficulty Phisitian cutteth of quickly a new or fresh di-
 by delay. sease, which hath endured but a little time. *The
 Eccles. 10.* very bones of an old wicked man shalbe replenished
 with the vices of his youth (sayth Iob) and they shall
 1ob. 20. sleepe with him in the dust, when he goeth to his graue.
 What folly then is it, to deferre our amend-
 ment vnto our old age, when we shall haue
 more impedimentes and difficulties by a great
 deale, then we haue now?

8. If it seeme hard to thee to doe penance
 now, to fast, to pray, and to take vpon thee o-
 ther afflictions, which the Church prescribeth
 to sinners at their conuersion: how wilt thou
 doe it in thy old age, when thy body shall haue
 more need of cherishing, then of punishment?

If thou find it vnpleasant to resist thy finnes now, and to roote them out, after the continuance of two, three, or foure yeares: what will it be after twenty yeares more adioyned vnto them? How mad a man wouldest thou esteeme him, that trauailing on the way, and hauing great choise of lusty strong horses, should let them all goe empty, and lay all cariage vpon some one poore and leane beast, that could scarce vphould himselfe, and much lesse sustaine so great a burden cast vpon him? And surely no lesse vnreasonable is that man, who passing ouer idley the lusty dayes and times of his life, reserueth all the labour and trauaile of doing pennance for his finnes, vnto impotent and feeble old age, that cannot sustayne it selfe.

9. But to let passe the folly of this deceipt, tell me (good Christian) what ingratitude and iniustice is this towards almighty God, hauing receiued so many benefices from him already, and expecting so great a pay as the Kingdome of heauen is, for thy seruice, to appoint out, notwithstanding, the least, and last, and worst part of thy life vnto his seruice; and that, wherof thou art most vncertaine, whether it shall euer be, or neuer, or whether God will accept it when it commeth, or no? He is accused by the Prophet, which hauing whole and sound cattle, doth offer vnto God the lame, or halting part therof. How much more shalt thou be accused, who hauing so many dayes of youth, strength, and vigour, doest appoint vnto Gods seruice, only thy limping old age? In the law it was forbidden, vnder a most se-

A comparison.

Ingratitude towards God.

Malac. 1

Comparisons.

Dent. 32.

were threat, for any man to haue two measures in his house for his neighbour, one greater to his friend, and another lesse for other men: and yet thou art not ashamed, to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God; wherby thou allottest to him a little, short, mayned and vncertaine time of old age, and vnto his enemy, the world, thou assignest the greatest, the fairest, and surest part therof.

Vniust
dealing
with God

Leuit. 3.

Numb. 18.

Malac. 1.

Ecccl. 3.

10. O deare brother, what reason is there why God should thus be vsed at thy hands? What law of iustice or equity is this, that after thou hast serued the world, flesh, and diuell all thy youth and best dayes: in the end to come and thrust thyne old bones, defiled and worne out with sinne, into the dish of thy Creatour; his enemies to haue the best, and he the leauings; his enemies the wine, and he the lees and dregges? Doeest thou not remember, that he will haue the fat, and best part offered to him? Doeest thou not thinke of the punishment of those, who offered the worst part of their substance to God? Follow the counsaile then of the holy ghost, if thou be wise, which warneth thee, in these words: *Be myndfull of thy Creatour in the dayes of thy youth, before the tyme of affliction come on, and before those yeeres draw neere, of which thou shalt say, they please me not.*

11. How many hast thou seene cut of before thine eyes, in the midst of their dayes, whiles they purposed in tyme to change their life? How many haue come to old age it selfe, and yet then haue felt lesse will of amendment then

then before? How many haue driuen of euen vnto the very houre of death, and then least of all haue remembred their owne estate, but haue dyed, as dumbe and senseles beastes, according to the saying of holy S. Gregory: *The sinner hath also this affliction layed upon him, that when he cometh to dy, he forgetteth himselfe which in his lyfe tyme did forget God?* O how many examples are seene heerof dayly? How many worldly men, that haue liued in sensuality, how many great sinners, that haue passed their lyfe in wickednes, do end and dy, as if they went into some place insensible, where no account, no reckoning should be demanded? They take such care in their Testaments for flesh and blood, and the comodities of this world, as if they should liue still, or should haue their part of these vanities when they are gone. In truth, to speake as the matters is, they dy as if there were no immortality of the soule; and that, in very deed seemeth to be their inward persuation, and accordingly, is like to be their portion for all eternity afterward.

Serm. 10.
de Sanctis.

12. But suppose now, that all this were not so, and that a man might as easily, commodiously, yea, and as surely also, conuert himselfe in old age as in youth, and that the matter were in like manner acceptable to God: yet tell me, what great time is there lost in this delay? What great treasure of merit is there omitted, which might haue bene gotten by labour in Gods seruice? If whiles the Captaine and other souldiars did enter into a rich City, to take the spoile, one souldiar should say, I will stay and come after the next day, when all

The losse
of merit.

A compa
rison.

the spoile is gone; would you not thinke him both a coward, and also most vnwise? So it is, that Christ our Sauour and all his good soldiars tooke the spoile of this life, enriched themselues with the merits of their labours; carried the same with them as billes of exchange, to the bancke of heauen, and there receaue pay of eternall glory for them. And is it not great folly and peruersnes in vs, to passe ouer this life without the gayning of any merit at all? Now is the time of sight, for gaining of our crowne, now is the day of spoile, to seize on our booty; now is the market, to buy the Kingdome of heauen; now is the time of running, to get the game and price; now is the day of sowing, to prouide vs corne for the haruest that commeth on. If we omit this time, there is no more crowne, no moore booty, no more Kingdome, no more price, no more haruest to be looked for. For as the Scripture assureth vs. *He that soweth slowh, will not sow in the winter; shall begge in the summer, and no man shall giue vnto him.*

Isa. 8.

Ezek. 29.

Luc. 11.

2. Tim. 4.

1. Pet. 5.

Iac. 1.

Apoc. 13.

Luc. 19.

1. Cor. 9.

Phil. 3.

2. Cor. 9.

Gal. 5.

Prov. 20.

The obligation to greater sorrow and satisfaction by delay.

13. But if this consideration of gaine can not moue thee (gentle reader) as indeed it ought to do, being of such importance as it is, and irreuocable when it is once past: yet weigh with thy self, what obligation & charge thou drawest on thee, by euery day that thou deferrest thy conuersion, and liuest in sinne. Thou makest ech day knots, which thou must once vntye againe: thou heapest that together, which thou must once disperse againe: thou eatest and drinkest that bourelly, which thou must once vomite vp againe: I meane, if the

best

best fall out vnto thee: that is, if thou doe repent in time, and God doe accept therof, for otherwise, woe be vnto thee eternally. for that thou hoardest (as *S. Paul* saith) wrath and vengeance on thine owne head for euer. But supposing that thou receaue grace herafter to repent, which refuseth it now, yet I say, thou must weepe one day, for that thou laughest now; thou must be hartily sory herafter for that wherein thou now delightest, thou hast to curse the day wherein thou euer gauest consent to sinne, or els thy repentance will doe thee no good. This thou knowest now before hand: & this thou belieuest now, or els thou art no true Catholicke Christian. How then art thou so made as to offend God now, both willingly, and deliberately, and to continue therein, of whome thou knowest that thou must once aske pardon with teares? If thou thinke he will pardon thee, what ingratitude is it to offend so good a Lord? If thou thinke he will not pardon thee, what folly can be more, then to offend so potent and rigorous a Prince with hope of pardon, he being able to punish thee at his pleasure?

Rom. 3.

14. Make thine accompt now as thou wilt. If thou neuer doe repent and change thy life, then euery sinne thou committest, and euery day that thou liuest therein, is increase of wrath and vengeance vpon thee in he'll, as *S. Paul* pro- ueth. If thou doe, by Gods mercy, herafter repent and turne (for this is not in thy handes:) then must thou one day lament, and bewaile, and doe penance for this delay, which now thou makest. The must thou make satisfaction

Rom. 2.

Satisfaction for delay.

Supra cap.
9.

to Gods iustice, either in this life, or in the life to come, for that which now thou passest ouer so pleasantly. And this satisfaction must be so sharpe and rigorous (if we belieue the ancient Fathers alleaged by me before to this purpose) as it must be answerable to the weight and continuance of thy sinne, as more at large I shall haue occasion to shew againe in the second Booke, talking of satisfaction. So that, by how much the more thou prolongest, and encreasest thy sinne, so much greater must be thy paine and sorrow in satisfaction. *Alto vulnari*

Cypr. lib. diligens & longa adhibenda est medicina, penitentia de lapsis & crimine minor non fit, sayth S. Cyprian: A diligent l. 5. ep. 5. and long medicine is to be vsed to a deepe ad Cornel. soare, and the pennance may not be lesse then

the fault. So he. And further he sheweth in what order this satisfaction must be, to wit, with prayer, with teares, with watching, with lying on the ground, with wearing of hayr-cloth, and the like. And conforme to this teacheth S. Augustine: It is not

Hom. ult. enough (sayth he) to change our manners, and to leane ex 50 cap. to sinne, except we make satisfaction also to God for 3. our sinnes past, by sorrowfull pennance, humble sighes, contrition of hart, & giuing of Almes. Our body that

Ep. 27. ad hasloch.

hath liued in many delights must be afflicted (sayth S. Hierom) our long laughing must be recompenced with long weeping: our soft linnen, & fine filke appa-

Ad vng. Lapsam. cap. 8.

rell, must be changed into shawe hayr-cloth. Finally, S. Ambrose agreeing with the rest, sayth: Grande plaga, alia & prolixa opus est medicina. Grande sceleris grandem necessariam habet satisfactionem Vnto a great wound, a deep and long medicine is needfull. A great offence requireth of necessity a great satisfaction.

15. Marke heere (deare brother-) that this satisfaction must be both great and long, and also of necessity. What madnes is it then for thee, now to enlarge the wound, knowing that the medicine must afterwarde be so painfull? What cruelty can be more against thy selfe, then to drine in thornes into thine owne flesh, which thou must afterward pull out againe with so many teares? Wouldest thou drinke that cuppe of poisoned liquour for a little pleasure in the tast, which would cast thee soone after into a burning feuer, torment thy bowels, and either dispatch thy life, or put thee in great leopardy therof? Is there any folly, any madnes, any fury, or phrenzy greater then this?

*The second Part of this Chapter. Wherein
is treated the example of the Thiefe pardoned
vpon the Crosse; & how doubt-
full the conuersion of a sinner
at his death is.*

16. **B** V T heere now I know thy refuge will be, to alledge the example of the good Thiefe, saued euen at the last houre, vpon the Crosse, and carryed to paradise that same day with Christ, without any further penance or satisfaction. This example is greatly noted, and vrged by all those who deferre their conuersion, as no doubt it is, and ought to be of very great comfort to euery man, which

findeth himselfe now at the last cast, and therefore commonly tempted by the enemy to despair of Gods mercy, which in no case he ought to do. For the same God which saued that great sinner at that last houre, can also (and will) saue all them that hartily turne vnto him, euen in that last houre. But (alas) many men doe flatter and deceyue themselves with misvnderstanding, or rather misvsing of this example, as they did also in ancient tymes.

Circumstances
of the
fact.

17. For we must vnderstand (as *S. Augustine* well noteth) that albeit many lay hands willingly of this consequence; yet was this but one particular act of Christ, which maketh no generall rule: Euen as we see, that a temporall Prince pardoneth sometyme a malefactor, when he is come to the very place of executiō; yet were it not for euery malefactor, or many, to trust thereupon. For that this is but an extraordinary act of the Princes fauour, and neither shewed, nor promised to all men. Besides this, this act was a speciall miracle reserved for the manifestation of Christ his power and glory, at that houre vpon the Crosse. Agayne, this act was vpon a most rare confession made by the thiefe, in that instant, when all the world forooke Christ, and euen the Apostles themselues, eyther doubted, or lost their fayth of his God-head. Besides all this, the confession of this thiefe, was at such a tyme, as he could neither be baptized, nor haue further tyme of pennance, & consequently needed this dispensation. And we hold also, that euen now at a mans first conuersion, there is required no other externall pennance or satisfaction at all, but

but only to belieue, and to be inwardly sorry for his finnes (if he be of yeares of discretion, and haue actuall finnes) and then to be baptized, and to passe to heauen. But it shal not be amisse perhaps to alleadge *S. Augustines* very wordes vpon this matter. For thus he writeth.

18. It is a remediles perill, when a man giueth himselfe ouer so much to vice, as he forgetteth that he must giue account thereof to *S. Augustine* God. And the reason why I am of this opiniõ, is, for that it is a great punishment of sinne, to haue lost the feare and memory of Gods iudgement, to come &c. But (dearly beloued) least perhaps, the new felicity of the belieuing thiefe on the Crosse doe make any of you too secure and remisse: least peraduenture some of you say in his hart; My guilty conscience shall not trouble nor torment me; my naughty life shall not make me very sadde, for that I see euen in a moment all finnes forgiven vnto the Thiefe: we must consider first in that thiefe, not onely the shortnes of his beliefe and confession, but his deuotion, and the occasion of that tyme, euen when the perfection of the iust did stagger. Secondly, shew me the fayth of that thiefe in thy selfe, and then promise to thy selfe his felicity. The diuell doth put into thy head this security, to the end he may bring thee to perdition. And it is vnpossible to number all them which haue perished by the shadow of this deceptfull hope. He deceyueth himselfe, and maketh but a iest of his owne damnation, who perseuering in sinne, thinketh that Gods mercy at the last day shall help or relieue him. It is hatefull before God, when a man, vpon con-

The disc-
course of
*S. Augu-
stine* vpon
the Thie-
fes con-
uersion.
*Serm. 120
de Temp.*

Note this
attētiue-
ly Reader

fidence of penance in his old age, doth sinne the more freely. The happy thiefe wherof we haue spoken (happy, I say, not for that he laid snares in the way, but for that he tooke hold of the way it selfe in Christ) laying handes on the prey of life, and after a strange manner, making a booty of his owne death; he (I say) neither did defer the time of his saluation wittingly, neither did deceitfully put the remedy of his estate, in the last moment of his life, neither did he desperatly reserue the hope of his redemption vnto the houre of his death; neither had he any knowledge either of religion, or of Christ before that time. For if he had had, perhappes he would not haue byn the last in number among the Apostles which was first of all in the Kingdome of heauen. So he.

19. And by these wordes of *S. Augustine* we are admonished (as you see) that this particular fact of Christ, maketh no generall rule of remission to all men, not for that Christ is not alwayes ready to receaue the penitent, as he promisseth, and was to receaue this thiefe, but for that euery man hath not the time or grace to repent, as he should, at the last houre, according as hath byn declared before. The generall way that God propoleth to all, is that

The ge-
nerall
way.

2. Cor. 11.

Psal. 61.

Eccel. 21.

which *S. Paul* sayth: *Finis secundum opera ipsorum*: The end of euill men is according to their workes. Looke how they liue and so they dy. To that effect sayth the Prophet: Once God spake, and I heard these two thinges from his mouth. Power belongeth to God, and mercy vnto thee (O Lord) for that thou wilt render to euery man, according to his workes. The *Wyseman* maketh this

plaine,

plaine, saying: The way of sinners is paved with
stones, and their end is hel, darkenes, and punishmen- Gal. 6.
tes. Finally S. Paul maketh this generall and
markeable conclusion and admonition: Be not
deceiued, God is not mocked; looke what a man soweth,
and that shall he reape. He that soweth in flesh, shall
reape corruption; he that soweth in spirit, shall reape
life euermlasting in which words he doth not on-
ly lay downe vnto vs the vniuersall rule, wher-
vnto we must trust, to wit, that men must ex-
pect good for good, and euill for euill. but al-
so sayth further, that to perswade our selues
the contrary therof, were to mocke and abuse
both God, and our selues.

20. Notwithstanding (as I haue said) this
generall law barreth not the mercy of almighty
God, from vsing a priuiledge to some parti-
cular man, euen at the very last cast. But yet
miserable is that soule, which placeth the an-
chor of her eternal weale or woe, vpon so tyck-
lesome a point, as this is. I call it tycklesome,
for that al Deuines comonly, who haue written
of this matter, do speake very doubtfully of the
pennance or conuerfion of a man, at the last
end. And albeit they doe not absolutely eua-
cuate the same, but doe leaue it as vncertaine
vnto Gods secret iudgment: yet doe they in-
cline to the negatiue part, alleaging sundry
strong reasons and proofes for the same. And
one very learned of our age, taking vpon him
to discusse this question, beginneth his Trea-
tise in these wordes, saying: *Res est, que plus timo-* That the
ris quam dubitationis affert: The matter bringeth conuerfi-
with it more feare (in consideration of our on made
downe perillous state) then doubt in diuinity: as at the last
who day, is
doubtfull
and why.

*Sotus in li.
4. Sent. q.
19. art. 6.*

Two cō-
clusion
of D. So-
tus.

who would say, that there is little or no doubt
at all. Yet doth he set downe two Catholicke
conclusions about the matter: The first, That
at what time soeuer a man turne: truly to God by
pennance, he shalbe receaved, and pardoned his sinnes;
as is euident by the promise of Almighty God
in *Ezechiel*: That what day soeuer a sinner shall
turne from his wickednes, his sinne shall not
hurt him &c. And further also, that a sinner
may at all times during his life, being in his
right iense, and hauing the vse of free will, assi-
sted by Gods grace, turne, by repentance, vnto
almighty God.

Ezec. 33.
The se-
cond cō-
clusion of
finall cō-
uersion.

21. But yet he setteth downe the second
proposition thus: That the pennance, or turning to
God, in him that differreth the same to the last end
of his lyfe, is not secure, nor ought to yield much con-
fidence of pardon; especially in such as haue lead very
wauyhty liues, except a man should feele very great
and extraordinary compunction at that instant. The
reasons are: for that such men hauing in-
creased Gods wrath agaynst them, by their
long abusing his patience, that expected them
to pennance, as *Saint Paul* sayth; doe there-
by shew themselues most vnworthy of his gra-
ce, which is necessary to their true conuersion.
Whereupon it followeth, that this their shew
of repentance and conuersion at the last cast,
may iustly be doubted, whether it be true, or
no: to wit, whether it be sorrow for their sin-
nes, in respect of Gods offence, or in regard
rather of their feare of punishment in the next
life, or grieve to leese this world, or the like.

22. And another great Deuine that liued
about 400. yeares before this other, hath these

these wordes to the same effect: It is very hard
 (sayth he) that the penance of him that commeth
 at the houre of death, should be true penance, seeing Hugo de S.
 commeth so late: for when the partes of our body are Vittore lib.
 tormented with paines, and our senses oppressed ther- 2. de Sa-
 with, it is hard for a man to thinke upon any other cer. part 14
 thing. Wherfore this kind of conuersion ought to be cap. 5.
 suspected vnto vs, as comming by coaction, not by
 free-will. And albeit a man may thinke at that houre,
 that he is desirous to leaue sin: yet may he easily be de-
 ceaued therein, thinking that he will not that, which
 indeed he cannot. But on the other side possibility doth
 very well proue our will: for if we doe not that
 which we may doe, we do euidently thereby shew that
 we will not doe it. So he, putting in doubt, as you
 see, that our penance at the last day, is not
 voluntary but rather forced, and so not me-
 ritorious.

23. But yet S. Augustine doth more particu. *Aug. serm.*
 larly expresse this matter in a Sermon of his in 48. ad
 these wordes. *Cum in extrema aegritudine fueritis fratres in*
erc. When you shalbe in your last sicknes (my *Eremo.*
 brethren) O how hard, & difficult a thing will
 it be, how painfull, how lamentable for you to S. Augu-
 repent, & to be sory, as well for the euils which *lines* dis-
 you haue comitted, as for the good things you course of
 haue omitted. And why shal this be so hard vn- the mis-
 to you in that day: but for that al your intèrion rable de-
 of mind shalbe drawne thither, where is the ath of
 greatst force of your griefe? Many impedimèts thole that
 also shall occure vnto your hart in that houre, differre
 to let you from doing pennance. For your body their cō-
 shalbe replenished with griefe, & altogether at- uersion
 flicted with paine, death shal draw neare & ter- vntill the
 rify: & when worldly fathers shal see their chil- last houre
 dren

dren enter, whome they haue especially loued, and for whose cause (perhaps) they shall thinke themselues to go towards their damnation; with how lamentable an eye will they behold them; their wiues sit by weeping: the world giueth still hope that they may escape; the diuell dissuaderh them from penance &c. O man hast thou heard what I haue told thee? Belieue then that shortly thou shalt proue all these things in thine owne person. Wherefore I beseech thee that thou fall to penance, before thou be sicke, dispose of thy house, make thy testament, do that which is to be done, whiles thou art in health, whiles thou art wise, whiles thou art thine owne &c. So good *S. Augustine* to those that will follow his counsell.

24. And in like sense *S. Isidorus* that liued not long after him, after a large and effectuell exhortation vnto all Christian men, not to delay their conuersion, and reconciliation to God by penance, but to doe it out of hand, whiles they are yong, strong & in health (which he calleth the sure way of Saluation) he setteth down this terrible conclusion for such as are delayers:

Qui autem prauè viuendo penitentiam in mortis aut periculo; sicut eius damnatio incerta est, sic remissio dubia &c. He that liuing wickedly doth repent only, when he is in perill of death, as his damnation is vncertaine, so is his pardon doubtful. Wherefore he that desireth to be sure of pardon in his death, he must repent and bewaile his sinnes in his health. There are some men that doe quickly promise security to them that repent, of which people God sayth by *Ie-*

*S. Isid. lib.
de summo
bono cap.*

13.

Ierem. 6. *remy the Prophet; They did cure the contrition of*
my

my people with ignominy, saying, peace, peace, and there was no peace. They did cure the contrition of Gods people with ignominy, for that they did promise security vnto sinners, without doing of sufficient pennance. Hitherto S. Isidorus. Who in his last wordes, as you see, doth insinuate, that pennance done at the last day is not sure of pardon: for that we cannot be sure whether, it be true and sufficient, or no Which if you remember was one of the chiefe reasons set downe by Schole-deuines before, whereunto they doe adde two others of great consideration. The first, that albeyt we were certaine, that God at the last cast, would alwayes giue vs pardon for our sinnes: yet were it a great indignity to rest our selues vpon that, for so much as God created vs, not in this world, to offend him and then to aske forgiveness, but for another farre higher end, to wit, (as the holy Ghost by the mouth of Zachary vttered) *Et seruamus illi in sanctitate & iustitia omnibus diebus nostris.* That we should serue him in holyness, and iustice, all the dayes of our life: which we cannot doe (hauing once offended him after baptisme) except we returne vnto him by pennance, and beginne a good lyfe: and consequently vntill we doe this, we performe nothing of that, for which we were created, but doe liue in his disgrace and offence, increasing the same against vs daily.

25. The second reason followeth of that first, and is, that for so much as we cannot serue God in holyness of lyfe, nor loue or honour him as we should, except first by pennance we conuert our selues and returne vnto him; heereof

Two other reasons of Schole-deuines.
1.

Leu. 17

27

at

Ponder
well this
reason.

Rom. 2.

See Sum-

re p 3. 9.

96. art. 4.

it ensueth, that this conuersion is not only necessary, but obligatory also, in such sort as by differing the same longe, we doe incurre new sinnes, and thereby multiply Gods wrath vnto vs, conforme to the doctrine of *S. Paul* to the *Romans* before mentioned. And this point doe Schole-Deuines demonstrate by many strong, and euident arguments, albeyt the tyme when precisely it bindeth, and how often, is not so easy to determine, but to be left to good mens iudgements, and consciences: but no way may it be differred to the houre of death. Which they shew among other proofes by the example of the Theologicall vertues of *Faith*, *Hope*, and *Charity*: which, as it were most absurd to differre their actes in a Christian, vnto the end of his lyfe, to wit, that he should differre to belieue, hope, and loue God vntill he dyed: so is it also to differre his conuersion by pennance; seeing this vertue is no lesse necessary to Christian life, and to the operations thereof, then the other. And by this may a sinner conceaue, what he doth in differing his conuersion, from day to day: to wit, he doth multiply and aggrauate his owne sinnes, he confirmeth himselfe in Gods vengeance towards him, looseth all occasion of merit and good workes, performeth nothing of that for which he was created, enioyeth no benefit of his being a Christian, & disposeth himselfe daily to more certayne and greater damnation.

26. In respect of which vnworthy proceeding, it is presumed, that the holy Father and martyr of God *S. Cyprian* did pronounce that
seuere

seuere sentence vnto the *B. Antonianus*. Idcirco
frater charissime &c. Therefore deare brother,
such as doe no pennance, nor doe testifie by
their manifest profession of their teares, the
harry sorrow which they haue of their sinnes, reiecteth
we doe iudge them to be debarred from all them
hope of communion and peace with vs, yea which re-
although they should humbly desire the same turne not
in their sicknes and perill of death; for that it is to God,
to be presumed, that not so much they repent but at the
themselues for their sinnes, as for that, the feare houre of
they haue of imminent death, doth compell death.
them to be suppliantes at that houre: *Sed nec*
diuina est in morte accipere solatium, qui se non cogi-
tant esse morituum. But he is not worthy to re-
ceauce cōfort at his death, who in his health
would not thinke that he must dy. Thus farre
S. Cyprian: whole censure and decree, though
it may seeme somewhat hard, and hath byn
moderated since that time by some later Pa-
stours of Gods Church, who haue appointed,
that absolution & communion be not denyed
vnto them, that demaund the same, with hu-
mility, at the Churches hand, though it be at
the houre of death, leauing the rest to Gods se-
cret iudgements: yet may we see by this, and
by much more which is to be found in holy
Fathers writings of this matter; how doubtfull
they were of the success of such conuersions,
as are made only at the last day, when death
draweth neere.

Leo 1. Ep.
89. &
Calest. 1.
Epist. 2. ad
Episc. Gal-
lie.

27. *S. Augustines* wordes are terrible in
one of his Homiles, where he sayth: *Peniten-*
tia, que ab infirmo petitur, infirma est, que autem à
moriente petitur, in eo, ne & ipsa moriatur. The pē-
Temp.

nance which is demanded by a sicke man (to wit to be confessed and absolved of his sinnes) is sicke, and weake also of it telfe : but that which is demanded by him who lyeth a dying, I am afraid least it dy in like manner with him: That is to say, least it profit him little by reason of his delay. And in another place the holy Father goeth yet further, saying: *Satis alienus est à fide, qui ad agendam poenitentiam tempus senectutis expectat.* He is faire enough from fayth, that expecteth the tyme of his old age to doe penance, and to turne to God. Behold he toucheth him in fayth, that taketh this desperate course. And how deeply ought this to mooue any man, that hath a conscience, to looke to himselfe?

August.
Serm. 71.
and fratres
in Exemo.

28. But heere perhaps some man astonished with the seuerity of these speeches of the ancient Fathers, may aske; what is then to be done, when a man findeth himselfe at the last cast, vnreconciled to God, and his Church? Whereunto I answer, that in no case he ought to despaire, but remembering rather that which hath byn laid downe by me, at large in the second Part of this booke, concerning the infinite mercies of God, aboue all his other workes (which Chapter he may read, or cause to be read vnto him for his comfort) he must cry hartily vnto him for pardon, and to his Church for absolution, and so much the more, by how much the longer he hath by negligēce deferred his conuersion: which if it be hartly, true, and sincere at this time, no doubt but almighty God will most certainly accept therof. And all the doubt which the holy Fathers doe
make

Supra par-
te 2. cap. 1.

make of this acceptance, is least the said conversion be not sincere, and therefore they leaue it doubtfull Of which doubtfull case, you shall for a fynall conclusion, heare the sentence, and resolution of *S. Augustine* at large, and therewith shall we end this point.

29. Thus then writeth that holy man after much deliberation vpon the matter. *Ergo qui egerit veraciter penitentiam*, &c. Therefore he that hath done pennance truly, and so shall dy (being absolved from the bonds wherewith he was tied, and separated from the body of Christ) he goeth to rest. But if a man in the extreme necessity of his sicknesse, doe desire to receiue pennance, and do receiue it, and doe passe hence reconciled: I confesse vnto you, that we doe not deny him that which he demandeth; but yet we presume not, that he goeth hence in good case. I doe not presume (I tell you playnely) I do not presume. A faythfull man that hath liued well, goeth away securely. He that dyeth the same houre he was baptized goeth hence securely. He that is reconciled in his health, and doth pennance, & after ward liueth well, goeth hence securely. But he that is reconciled, and doth pennance at the last end, I am not secure that he goeth hence securely. Where I am secure, I doe tell you, and doe giue security. And where I am not secure, I may giue pennance, but I can giue no security. But heere perhaps some man will say to me: Good Priest, if you know not in what case a man goeth hence, nor can giue security, that he is saued to whome pennance was assigned at his death; such vs (I beseech you) how we must liue after our

*Hom. 41^a
ex 50.*

The resolution of *S. Augustine* about the doubtfulness of fynall conversion.

conversion and penance? I say vnto you, Abstaine
Matt. 12. from drunkennes, from concupiscence of the
 flesh, from theft, from much babling, from
 immoderate laughter, from idle wordes, for
 which men are to giue account in the day of
 iudgment. Loe how small things I haue named
 in your sight. But yet, all these are great matters
 and pestilent to those which commit them.
 Nay yet, I tell you further: A man must not
 only abstayne from these vices, and the like, af-
 ter penance done: but also before, when he
 is in health. For if he driue it of to the last end
 of his lyfe, he cannot tell, whether he shalbe
 able to receyue penance, and to confesse his
 sinnes to God, and to the Priest, or no. Be-
 hold the cause, why I sayd vnto you, that a
 man should liue well before penance, and af-
 ter penance better. Thus farre *S. Augustine*,
 who continueth yet further the same discourse
 in these wordes ensuing.

30. Maikewell (sayth he) what I speake, &
 perhappes it shall be needfull to expound my
 meaning more plainly, least any man mistake
 me. What say I then? That this man which re-
 penteth at the end shalbe dāned? I do not say
 so. What then? Do I say he shall be saued? No.
 What then doe I say? I say, I know not: I say, I

The con- presume not: I promise not: I know not. Wilt
 tinuance thou deliuer thy selfe forth of this doubt? wilt
 of *S. Au-* thou escape this dangerous, and vncertaine
gustines point? Doe penance then whiles thou art
 discourse whole. For if thou doe penance whiles thou
 of the art in health, and the last day chaunce to come
 danger of vpon thee: runne presently to be reconciled, &
 delay. so doing, thou art safe. And why art thou safe?

For that thou diddest penance in that time, wherein thou mightest haue sinned. But if thou wilt doe penance then when thou canst sinne no longer, thou leauest not sinne, but sinne lea- ueth thee. But you will say to me; how know you, whether God will forgieue a mans sinnes at the last houre, or no? You say well; I know it not. For if I knew that penance would not profit a man at the last houre, I would not giue it him. Againe, if I knew that it would deliuer him, I would not warne you, I would not terri- fic you, as I doe. Two things there are in this matter, either God pardoneth a man, doing penance at the houre of death, or he doth not pardon him. Which of these two shalbe, I know not. Wherefore, if thou be wise, take that which is certaine, and let goe the vncertaine. Hitherto are *S. Augustine*s wordes of the doubt- full case of those, which doe penance at the last day.

A nota-
ble say-
ing of *S.
Augustine.*

31. And heere now would I haue the care- full Christian to consider with me, but this one point. If they that repent, and doe such pen- nance as they may at the last day, doe passe hence notwithstanding, in such dangerous doubtfulness, as *S. Augustine* sheweth: what shall we thinke of all such who lacke either time, or ability, or will, or place, or meanes, or grace to doe any penance at all, at that houre? what shall we say of all those who are cut off before, which dy suddenly, which are stricken dūme, or senseles, or franticke, as we see many are? what shall we say of those that are abandoned by God, and giuen ouer vnto vice, euen vnto the last breath in their body? I haue shewed

Many pe-
rish euer
lastingly
by delay.

2. Cor. 11.

before out of *S. Paul*, that ordinarily sinners dy according as they liue. So that, it is a singular priuiledge for a wicked man, to be permitted to doe penance at his death. And then if his penance (when it is done) be so doubtfull, as *S. Augustine* hath declared: what a pitifull case are all others in? I meane the more part which repent not at all, but dy as they liued, and are forsaken of almighty God in that extremity, according as he promiseth, when he sayth: For that I haue called you, and you haue refused to come; for that I haue held out my hand, and none of you would vouchsafe to looke towardes me, I will laugh also at your destruction when anguish and calamity cometh on you. You shall call upon me, and I will not heare, you shall rise betimes in the morning to see me, but you shall not finde me.

Prou. 1.

Iaen. 35.

A dread-
ful saying
Psal. 58.

32. It is both dreadfull and lamentable which the Prophet sayth, of such as deferre their conuersion, from time to time: *Conuerterentur ad uesperam, & sanem pauperum ut canes, & circuibunt ciuitatem*: They will conuert themselves to God at the euening, and then shall they suffer hunger, as dogges, and shall runne about the Citty. The wordes that goe immediatly before, and doe immediatly enlue after, do expresse more plainly the greatnes of this threat. For before, the verse is: *Attend (O Lord) to visit all nations: take no mercy upon all those that worke iniquity*: That is, which worke iniquity vnto the end without change, for otherwise the wish were hard. And immediatly after ensueth: *These men shall speake with their mouth, and a sword shall be in their lippes; for who hath heard them? And thou (O Lord) shalt scoffe at them*: That is to say, these men

men in their last extremity shall cry for helpe, and their cry shall be as sharp to pierce mens eares, as a sword is; and yet notwithstanding no man shall heare them. And thou (O Lord) which only canst help them, shalt be so farre of from hearing or pittying their case, as thou shalt also laugh at their misery & destruction. By all which, is signified the great calamity of such as deferre their conuersion vnto the last day, expressed by three circumstances, in the former sentence alleaged.

33. For first he sayth: *They will turne at the euening*, that is, at the houre of death. For as the euening is the end of the day, and the beginning of night: euen so is this time the end of Turning light, and the beginning of all darkenes vnto to God at the wicked. In which sense Christ said: *I must the euening worke the workes of him that sent me while the dayning lasteth, for night will come on, when no man can worke loam. 9.* more. At this time then, that is, at this euening, in this twy-light, betwene day and darkenes, when the pleasant brightnes and heate of all sunn-beames is past, the brightnes (I meane) of vainglory, and of worldly pompe is consumed, when the heat of concupiscence, of carnall loue, of delicate pleasures is quenched, when the beautifull sommer day of this life is ended, & the boisterous winter night of death draweth on, then (sayth the Prophet) will the wicked man beginne of force to turne vnto God, then will he (forsooth) repent, then will he resolute himselte, and make his conuersion.

34. But what? Shall this be accepted? You haue heard the Prophets request to God: *Nun*

misereris eis; doe not take mercy on them. Not, for that the Prophet wisheth God to be vndermercifull, but for that he well knew Gods immutable iustice towards such kinde of men as turne vnto him only at the euening. Whose misery, in this extremity, he expresseth further, by saying: *They shall suffer hunger as dogges, and shall circuite, or runne about the Citty:* signifying by the first, their great and inestimable distresse by the hunger and howling of those creatures: & by the second their pittifull sollicitude in seeking comfort from all that are within the circuite of Gods Citty, or Church, but shall finde none. For that euen of the Saintes in glory it is written, that in this case, *Two edged swordes shalbe* Psal. 149. *in their handes, to take reuenge vpon nations, and increpations vpon people: To binde Kings in fetters, and noble men in manacles of yron: To execute vpon them the prescript iudgement of God; and this is the glory of all his Saintes.* So as their honour at that day shalbe rather to punish then to protect.

The third Part of this Chapter, Conteyning sundry Examples of the same matter worthy to be noted.

What danger is in delay. VV Herefore to draw towards an end, about this matter of delay; what wiseman is there in the world, who reading this, will not feare the defer-

deferring of his conuersion, though it were but
 for one day? Who doeth know whether this
 shalbe the last day, or no, that euer God wil call
 him? God sayth: *I called, and you refused to come,* *Prou. 1.*
I held out my hand, and you would not looke towards
me, and therefore will I forsake you in your extre-mity.
 He doth not say, how many times, or how long
 he did call and hold out his hand. God sayth,
I stand at the dore, & knocke, but he sayth not,
 how often he doth that, or how many knockes
 he giueth. Againe, he said of wicked *Iezabel,*
the feyned Prophetesse in the Apocalips: I haue
giuen her time to doe penance, and she would not, and *Apor. 2.*
therefore shall she perish: but he sayth not, how long
 this time of repentance endured. We read of
 wonderfull examples herin. *Herod the Father,*
 had a call giuen him, and that a lowd one, when
 S. Iohn Baptist was sent vnto him, and when
 his hart was so farre touched, as he willingly
 heard him, and followed his counsaile in ma-
 ny thinges, as one Euangelist noteth. But yet,
 because he deferred the matter, and tooke not
 time, when it was offered; he was cast of a-
 gaine, and his last doings made worse then his
 former. *Herod Tetrarch the sonne,* had a call
 also, when he felt that desire to see Christ, and
 some miracle done by him: but for that he an-
 swered not vnto the call, it did him no good,
 but rather much hurt. What a great knocke had
Pilate giuen him at his hart, if he had byn so
 fortunate, as to haue opened the dore presently,
 when he was made to vnderstand the inno-
 cency of Christ, as appeareth by washing his
 handes in testimony therof, and his wife also
 sent vnto him an admonition about the same?

4. No lesse knocke had King *Agrippa* at his dore, when he cried out vpon the hearing of *S. Paul*: *O Paul, thou persuadest me a little to be a Christian.* But because he deferred the matter, this motion passed away againe.

5. *Pharao* had resolued himselfe presently, vpon that motion that he felt, when he cried to *Moyfes*: *I haue sinned, and God is iust.* But by delay, he became worse then euer he was before. *S. Luke* reporteth how *Felix* the Gouvernour of *Iury* for the *Romanes*, conferred secretly oftentimes with *S. Paul* that was his prisoner, and heard of him the sayth in Christ, wherwith he was greatly moued, especially at one time, when *S. Paul* disputed of Gods iustice, of chastity, and of the day of iudgment before him and *Drusilla* his wife that was a Iew, wherat *Felix* trembled. But yet, he deferred his resolution, willing *Paul* to depart, and to come againe another time: and so the matter by dilation came to no effect. How many men doe perish daily, some cut of by death, some left by God and giuen ouer to a reprobate sense, who might haue saued themselues, if they had not deferred their conuersion from day to day, but had made their resolution presently, when they felt God to call within their hartes. And of this may beare lamentable witnesse many daily examples, which we our selues haue seene or heard of in England, who hauing had or pretended good desires to make this resolution, & amend all past, haue differred the matter so long, as their deathes hane byn miserable, either by senseles or careles behauiour therin.

6. *Felix.*

37. Almighty God is ready and bountifull
 to knocke and call, but yet he bindeth himselfe The dan-
 to no tyme or space, but cometh and goeth ger of
 at his pleasure. And they who take not their passing
 times when they are offered, are excused be- the day
 fore his iustice, and doe not know whether or our
 euer it shalbe offered to them againe, or no: vocatio.
 for that, this thing is only in the will & know-
 ledge of God alone, who taketh mercy where
 it pleaseth him best, and is bound to none. And
 when the prefixed time of calling is once past,
 woe be vnto that party, for a thousand worldes
 will not purchase it againe. Christ sheweth *Exod. 33.*
 wonderfully the importance of this matter,
 when entring into *Ierusalem* vpon Palme-son-
 day, amidst all the mirth and glory of his re- *Rom. 9.*
 ceauing, he could not chuse but weepe vpon
 that Citty, considering (as most men thinke)
 that this was the last day of mercy and voca-
 tion, that euer should be vsed to the same. And
 therefore he said with teares: *O Ierusalem, if thou*
knewest also, those things which appertaine to thy
peace, euen in this thy day! But now these things are *Luc. 19.*
hidden from thee. As if he had said, if thou
 knewst (*Ierusalem*) as well as I do, what mer-
 cy is offered vnto thee, euen this day, which is
 the last day that euer such offer shalbe made,
 thou wouldest presently accept therof. But now
 this secret iudgement of my Father is hidden
 from thee; and therefore thou makest little ac-
 compt therof, vntill thy destruction shall come
 suddainely vpon thee, as soone after it did.
 For that, not full fourty yeares after our Sa-
 uiours passion, the said Citty of *Ierusalem* was
 besieged, taken, ransacked, burned, and
 ouer-

Luk. 19.
& 21.

Ioseph. lib.
6. de bello
Iudaico c.
1. 2. 4. 28
& lib. 7. c.
28.

Tacit. lib.
Hist. Suet.
Plutarc.
Dio. in
chron. in
vita Vesp.
pas.

ouerthrowne by the Roman Emperours, *Vespasian* and his Sonne *Tytus*, according to the prophesie of our Sauour in the Gospell, and aboue eleuen hundred thousand slaine therein. if we belieue *Iosephus* the learned Iewish Historiographer that was present in that siege, and wrote the Story, and aboue fourescore & seauenteene thousand taken aliue, and put to slavery. And during the siege it selfe, they were driuen to such extreme misery, as Mothers did eate their owne children, and all this for delaying their repentance, and not answering to Gods call, nor accepting the time by him offered: an example of Gods iustice the most famous and admirable perhaps, that euer happened in the world vpon one nation and Citie: and for such is recorded in the writings not only of the *Hebrew*, and Christian people, but heathen writers in like manner, *Tacitus*, *Suetonius*, *Dio*, *Phlegon*, and others, that have left written the liues of the Emperours *Vespasian*, & *Taus*. In which example notwithstanding diuers doe consider this, that so dreadfull a punishment in this life vpon the Iewes, that had byn Gods people so many ages before, was a fauour for the deliuering of many thousands from euerlasting death in the next life, they not hauing byn guilty of that great sinne of Christes death (for which principally this punishment was inflicted!) nor yet all of them (perhaps) had sufficient instruction for believing the Christian sayth: so as this temporall affliction might be rather a priuiledge vnto many of them, for auoyding eternall punishment, then otherwise, as it happeneth to many

in like case. And nothing is more dangerous ordinarily, then for men that liue in sinne, and delay their conuersion, to dy quietly without affliction, either bodily or ghostly, but yet carelesly, and therby miserably, as appeareth to them that cōsider well their said ending, whereof we might alleage many examples of our owne experience, and knowledge. And the death of the rich glutton in the ghospell, may be some kind of patterne, who dyed so securely and Saint-like, as it seemeth, that neither he, nor his brethren, nor other people that attended about him, euer suspected that he dyed in Gods displeasure, vntill he saw himselfe in hel, as may appeare by the message he would haue sent from thence to warne his said brethren, if he might haue had leaue. Which being cōsidered togeather with that which *S. Augustine* and other Fathers before alleaged, doe teach vs, that not only the paines of hell, and euerlasting damnation prepared for heynous sinnes, but all the temporall punishmentes of the purging fire, that must cleanse lesser faultes, euen in Gods seruantes, that dy in his grace; are greater and more intollerable then any paines or punishmentes, tortures, or afflictions that can be layd vpon man, or deuised in this life. This (I say) considered, euery man will see, that it is a fauour and priuiledge, to be punished for our sinnes in this world, rather then to be remitted to Gods Iustice in the next; and consequently that on the contrary side, it is extreme folly to fly, or delay this our conuersion or pennance, as most doe, to the end of our life, or thinke them happy, that doe passe

Luc. 16.

Supra par.
se 1. cap. 9.

passè hence without any punishment, or satisfaction heere at all.

The strange history of the life, and death of Mauritius the Emperour. 38. Wherof, as I might alleage many proofes and examples, so one notorious I cannot let passe, being the most rare (perhaps) that in our Christian histories may be read, & this is of the Emperour of Constantinople *Mauritius*, who raigned in the same time, while *S. Gregory* was Bishop of Rome, and entred into his raigne with the greatest humane felicity that could be deuiled. For that being a souldiar, and rising by degrees in warre, vnder the good Emperour *Tyberius* the second, he was so generally beloued for his vertues, and rare partes, as the said *Tyberius* gaue him his daughter and heire to wife, and the whole Empire for her dowry, which he possessed for 17. yeares together, and being a very Catholicke Prince, he was much prayted by *S. Gregory* in the first yeares of his raigne, as prospered also by almighty God, by notable victories against the

Mauritius
his praile

Nicoph. & Cedren. in vita Maurij.

Persians, and other enemyes, wherby he was thought most happy. For he restored to the said Empire of the *Persians*, King *Cosïos*, and made him his Tributary, and created Emperour in his owne dayes, his owne eldest Sonne *Theodosius*, hauing many other children both sonnes and daughters of rare expectation.

Mauritius his declination. 39. And being in this ioylty about the eight yeare of his raigne, he began to forget himselfe, through this prosperity, and to beare himselfe Tyrannically towards the Church of God; and Pastors therof, especially towards the Chiefe of all, which was good *S. Gregory* Bishop of Rome, who both by authority of his office,

free, and liberty of a Saint, did sweetly warne him of his errors. One of the first and chiefeſt whereof, was the little reſpect he bare to the honour and liberty of the ſaid Church, decreeing in the ſaid 8. yeare of his raigne, for not diminishing of his army, that no ſouldiar could make himſelfe a Monke without his licence, or before the warres were ended. *Quam conſtitutionem* (ſayth S. Gregory in a letter to himſelfe) *ego vehementer expau, quia per eam calorum* via multis clauditur &c. At the ſight of which conſtitution I confeſſe, that I had great honour, becauſe by it, the way of heauen is ſhut vp from many. And then further doth the ſaid holy Father with great humility, but yet with much liberty of ſpirit, proſecute the ſame, wring the Emperour what he will anſwere at the day of iudgement, in theſe wordes.

40. Behold, vnto this your vniuſt law, Chriſt our Sauour will anſwere by me his S. Gregory worſt ſeruant & yours, ſaying vnto you: I of a publicke notary haue made thee an Earle and Captaine of the Emperour thy predeceſſors guard, and of an Earle I made thee *Cæſar*, or King of the Romans, and of a *Cæſar*, I haue made thee Emperour, and not only Emperour but a Father of Emperours; yea I haue committed to thy handes my Prieſtes alſo, and doſt thou draw thy ſouldiars from my ſeruiſe? Anſwere, I pray you, moſt pious Lord, vnto your ſeruant, what will you haue to ſay to Chriſt, when he ſhall come to iudgement, and ſpeake thus vnto you? Perhaps you beliene not that ſuch ſouldiars, as goe from your Campe to Monafteries, are truly conuerted: but I your

vnwor-

Greg. lib.

2. Ep. ep.

62.

vnworthy seruant do'know of my owne knowledge, that many souldiars in my dayes, retiring themselues to Monasticall lyfe, haue done many miracles, wrought great signes and vertues &c.

41. Thus far *S Gregory*, adding this humble request vnto the Emperour in the same letter, with testimony of the Emperours piety and deuotion otherwise. I doe beseech, you, by the dreadfull Iudge that hath to giue sentence of vs at the last day, that so many teares of yours, so many prayers, so many fasts, so great and large almes-deeds as you my Lord are known to haue done, be not defaced before the eyes of Almighty God, with this your vniust decree, or ordination. Thus that blessed man.

Offence
of *Mauri-*
tius the
Emperor.

42. But the Emperour deceaued by euill counsayle, and Politickes that were about him, and inueigled by ambition and desire of absolute commaundry, as Princes are easily induced, went forward in his manner of proceeding, and added sinne to sinne in this kind, though otherwise he was a well meaning man, as before hath byn said. And one of his greatest sinnes seemeth to be the little credit and respect, which for diuers years after this, he seemed to beare vnto the holy man *S. Gregory*, suffering him to be afflicted euery way, not only as himselfe testifieth, by the sword of the *Lombardes*, enemyes at that time to the state of *Rome*, but also by the tyranny of the Emperours owne Officers, his Exarches, or Generall Gouvernours of *Italy*, liuing in *Rauenna* at that time, and others, who euery where oppressed the people most intollerably in such sort, as in diuers

diuers places men were forced to sell their owne children: wherof when S. Gregory complained, he receaued certaine contumelious answeres, as himselfe testifieth, and complayneth in his Epistles; yea the said Emperour, at the instigation of others, was content to fauour for a time *Iohn* Archbishop of *Constantinople*. that tooke vpon him the title of vniuersall Bishop; against S. Gregory and the Sea of Rome. And further the said Emperour wrote a letter exhorting S. Gregory to haue peace with the said *Iohn*, and to suffer him in his pretension, which was, as the same good Father sayth, to incense the Emperour more against him, if he refused to yield therin, as he did.

Greg. lib.
4. Ep. 31.
33. 29. 35.

Greg. lib.
4. ep. 35.
39. indic.
13.

43. And many other such pointes are recorded; as that he commanded by Proclamation, that Schismatickes should not be forced to vnion againe, wherby he incurred highly Gods displeasure: but principally & lastly not long before his chastisement by God, he offended him highly in refusing to redeeme many thousand Christians taken in warre by the barbarous people, called the *Aluerans*, whose King named *Chaianus* moued with compassion, offered their redemption for the most basest price, that could be thought of, to wit, a penny or halfe-penny for euery head; which the vncharitable Emperour refusing to pay, he slew them all, and their blood crying for vengeance at the hand of almighty God, he was warned by diuers holy men to doe penance out of hand for the same, and namely by a holy Monke and Bishop named *Theodorus Sica*, who in those dayes wrought many mi-

Greg. lib.
7. p. 9.
indic. 2.

Great
cruelty of
Mamitus;

Niceph. li.
18. hist. ca.
28. & 29.

S. racles,

See the
life of S.
Theodorus
Syniota in
Sur. die
22. April.

racles, and among others had cleansed from leprosy one of the Emperours owne children by prayers, blessing water, and casting it vpon him, as *Elusius* that liued with him, hath left written in his history.

Mauritius
his punishment
foretold.
Niceph.
lib. 18. hist.
cap. 38.
Cedren. in
vita Maur.
itiz.

44. This man therefore warning him to doe penance, and he differring from day to day, denouced at last that God was soone after to punish him with a horrible kind of death, shewing also in secret to some that were with him, what manner of death it should be, which otherwise also was fortold by many other predictions, as both *Nicephorus*, and *Cedrenus* Greeke authours doe declare. And these predictions were so many, and terrible, as *Mauritius* himselfe feeling the guilt of his conscience, began to feare, & tremble before the blow came, & wrote diuers letters to many Bishops, Monkes, & other holy men to haue their prayers for pardon of his sinnes, and that rather he might be punished in this world, then in the next for the same: who answered him as *Nicephorus* relateth, that God had accepted his choice and had turned his eternall paynes in the lyfe to come, into temporall punishment and disgrace in this world. The same authour in like manner recordeth, that the sayd Emperour at this tyme, had a vision by night, when it was reuealed vnto him, that he should be slayne, togeather with his children and kinsfolke by one, whose name began with the letters *Ph*. whereupon he suspected his brother inlaw *Philippicus* that was generall of his army, and had married his sister, and meant to haue slayne him for the same: but Christ appearing vnto him

him at another night, put him out of that error, and told him plainly, that for so much as he had desired to haue his sinnes rather punished in this life, then in the next, he had accepted his prayer therein, and had deliuered him ouer to be punished by one of his owne souldiers named *Phocas*, who should deprive him of his Empire and life, as also murther his wife, *Phocara* sonnes, and daughters, & all his family. Where pointed vpon awaking out of his sleepe, or vision, he by Christ sent presently for his said brother *Philippicus*, to punish and fell downe at his feete, sayth *Nicephorus*, *Mauritius*, asking him forgiuenes for the euill suspicion he had of him, telling him how Christ himselfe had cleered him, & that not *Philippicus*, but one *Phocas* must doe Gods iustice vpon him: and then demaunded of him, whether he knew any such *Phocas* in his army? Wherunto the other answered, yea, and that it was the same Captaine of an hundred men, who not long before was sent from the army to his Maiesty, to complaine, concerning aggrievances, and had vsed such intemperate wordes, as his Maiesty had checked him for it, and one of the Senators then present had stroken him with his fist, and pluckt off a piece of his beard, wher-vpon being a furious fellow, endeauored at his returne to set the souldiers in sedition: adding further, that he was but a base and cowardly souldiar: but therfore the more cruell, quoth the Emperour. And loone after newes was brought to him indeed, that the said army had rebelled, and chosen *Phocas* for their Emperour, and that they were approaching in battle-array to take *Constantinople*.

45. The poore Emperour with his Empreſſe, and their children in haſt put themſelues to the ſea, but the winde was againſt them, for that Chriſt would haue the punished there, and ſo they retired to a Monastery, where being all taken, they were brought forth before the whole multitude of people, and commanded by *Phocas* to be put to death one by one, ſix ſonnes of *Mauritius*, ſiue preſent, and one abſent (to wit *Theodoſius* that was Emperour beheaded ſoone after) were there ſlaine in their Fathers ſight, who kneeling vpon his knees to behold that tragicall ſpectacle, and preparing himſelfe to the ſame, vied no other wordes but thoſe of the Pſal. *Iuſſus es Domine &c.* Thou art iuſt O Lord, and thy iudgment is right. And one circumſtance fell out of ſingular compaſſion aboue the reſt, which was, that the nurſe of his yongest child being commanded to bring it forth to be killed, ſhe brought inſteed therof her owne, which *Mauritius* beholding, would not ſuffer it to dye, but called for his owne, ſaying, that this iuſtice was to be done vpon his bloud, and vpon none els, and ſo both he, and they ended their liues together in that place. His Empreſſe *Conſtantia* with her three daughters virgins, tooke Sanctuary in a Church, and there were permitted for a time, but afterward drawne out by *Phocas*, & beheaded alſo in publicke.

Pſal. 118.

The death of
Mauritius
and his
wife and
children.

46. And this is the iuſtice which Chriſt our Sauour, vpon great and ſpeciall fauours ordayned to be done vpon *Mauritius* and his familie, rather in this life, then in the next, well ſhewing therby, what difference there is betw

weene them, especially if we consider the many other good partes & vertues, pious workes, *Greg. lib. 9. ep. 39.* and deuotion that was in *Mauritius* and his *inist. 4.* Empreffe, and in all his children and kinsfolke, as *S. Gregory* himselfe doth testifie: yea, & that diuers holy men had reuelation that they were elected by God for his euerlasting glory, as testifieth *Nicephorus*. Whereupon we may inferre, that if such people were so punished in this world for auoiding of eternall paines in the next, what shall wee thinke of them, that commit daily more grieuous sinne, and yet passe out of this world with farre lesse, or no punishment at all, nor can they resolue themselves to do any pennance voluntary whatloeu-
er, or take vpon them any chastisement, affliction, or mortification that is displeasing vnto the flesh.

47. What shall we thinke of these men, I say? Doe they take a right course thinke you? Doe they tread the path of perdition or saluation? Haue they a true conceipt of Gods iustice shewed in the former example? Are they friends or enemies to their owne soules that delay their conuersion from day to day, from weeke to weeke, from moneth to moneth, from yeare to yeare, from youth to age, from age to their death-bed, imagining thereby to enioy more ease and liberty, and to escape Scot-free, both in this life, and in the next? Though indeed, if the truth were knowne, their least cogitation is of the next, but all of the present.

Su. ca. 8.

48. We haue recounted before out of our *Bed. lib. 1.* Country man *S. Bede*, who liued in the next *hist. ca. 14.*

age after this of *Mauritius*, of a very dreadfull example, that fell out in England, euen whiles he liued, to wit, about the yeare of Christ 707. vnder the King of the *Mercians*, called *Kenredus* or *Coenredus*, that raygned next after *Ethelred*; and the History is this: That a certayne principall man, a souldiar, being in great credit with the sayd good King *Kenredus*, shewing himselfe somewhat negligent in the care of his soule, and of a true Christian life, was often & seriously admonished by the sayd King to be more carefull in that behalfe, and (as the words of *S. Bede* are) *that he should confesse himselfe, and attend to the amendement of his life, whiles there was a tyme of penance*: But the other making small accompt of these admonitions, differred that matter from day to day, vntill at length he fell grieuously sicke, at what tyme the sayd good King left him not, but exhorted him more earnestly, that at least now in his sicknesse, he would conuert himselfe to God, and doe penance for his finnes; but the other answered, that he would do it when his sicknes should be ouer-passed. But when the King came agayne, and found his sicknes increased, and the man in great perill of death, he exhorted him more earnestly then euer before. Whereat the other cryed out with a lamentable voyce (sayth *S. Bede*) that now there was no more hope of saluation for him, for that a little before, certaine spirits had appeared vnto him, assuring him that he was damned, and that God had vtterly cast him off for his delay, and so he dyed soone after in despaire, as in *S. Bedes* story may be read more at large; who nameth the Bishop
of

The description and danger of gentry
of whome he had the whole narration from the
Kings owne mouth as it seemeth : and that the
King was so much moued therewith , as soone
after he gaue ouer his Kingdome, left the world
and went to Rome for deuotion, where , as the *Storie in*
wordes of *Stow* are, *He became a Monke in the Annal. an.*
Church of S. Peter , and continued in fasting, prayer, 760.
and almes-giuing, vntill his dying-day.

49. Another like example writeth the same
S. Bede in the same booke , and sequent Chap-
ter , of a certayne Monke of his knowledge ,
whome he wished he had neuer knowne , for
that leading a negligent lyfe , and differring
from day to day his conuersion, whereunto he
was admonished by others, he at length came
to dy , in his death-bed had a vision , wherein
the gates of hell were opened vnto him , and
his place of torments shewed , which was pro-
vided for him : *Euen as the heauens (sayth Saint*
Bede) were opened to S. Stephen , and Christ shewed
vnto him standing for his comfort, and so was hell for
this mans despayre. Whereupon no man durst to
pray , or say masse for him , but moaned him ,
as a reprobate , that had incurred damnation
by his willfull delay of pennance , And many
other such examples might be alleadged of
much feare and terrour ; but to whome these
suffice not, nothing will be sufficient.

The fourth Part of this Chapter, Conteyning
diuers excellent exhortations of holy Fa-
thers not to delay our conuersion,
and pennance.

50. **A**ND yet notwithstanding for that
 this subiect is of great, and singular
 importance, and handled often, and
 more earnestly by the auncient holy Fathers of
 Gods Church to the Christian people of their
 tyme, I shall not thinke it vnprofitable, nor
 vngratefull to the Reader, to entertayne him
 yet a litle further with the recital of some more
 sayings, arguments, reasons and exhortations
 vſed by the ſayd Fathers, for warning men of
 this dangerous deceypt of delay in their con-
 uerſion. *S. Baſil* vſeth this ſpeech in one of his
 Homilies: *Hæc maxima diaboli cura &c.* This is
 the greateſt care of our aduerſary the diuell, to
 perſuade vs, that we offer the preſent day to
 his ſeruiſe, and to morrow to Gods, & when
 to morrow commeth, to do the ſame (for that
 it is alſo preſent) and ſo by delay death com-
 ming inſteed of to morrow, we are ſent to hell
 for ouer late repentance.

Baſil. in 51. And the ſame Father in another place,
admonitio- after an earneſt exhortation not to deferre our
ne ad ſua conuerſion vntill our old age, but preſently in
ſpiritualen our youth to turne to God, and begin a new
Tom. 2. lyfe, falleth at length vpon this concluſion :

Sens-

Semper ante oculos tuos versetur ultimus dies &c.

Let the last day be alwayes before thine eyes, An admonition
and when thou doest rise in the morning, be
doubtfull whether thou shalt arriue to the eue- worth
ning: and when thou lyeest downe vpon thy the no-
bed at night, presume not to be sure that thou thing.
shalt liue to see the sunne return to shine vpon
thee againe. So he, agaynst delay, and procras-
tination in our conuersion.

57. But deuout *S. Augustine*, who had pro-
ued the danger of this deceit in himselfe be-
fore his conuersion, as already we haue tou-
ched, doth handle this point in many places
with much more feruour and feeling, and at
much more length: for that hauing in his
bookes of *Confessions* accused himselfe to al-
mighty God for these delayes, reporteth him-
selfe to haue said among other thinges: *Modd*
& modd non habebant modum, & sine me paululum, *Aug. lib. 3.*
in longum ibat. My answerings to Gods knocks *conf. cap. 5.*
that now, euen now I will conuert me, had no
measure or end, and let me alone a little, grew
out in great length. But in the end, he brake of
all these delayes, and turned *Cras Cras*, into
Nunc Nunc, and receiued such infinite consol-
ation therby, as he could neuer haue imagined
before, nor yet remember afterwarde in his
life, without infinite gratitude and thanks to *Lib. 9.*
almighty God for the same. How sweete (O *Conf. c. 12.*
Lord) was it made vnto me presently (sayth he)
to lacke those pleasures of the world, which *S. Augu-*
before I was afraid that I should lacke; thou *stines cō-*
didest cast them out from me, O true and hi- fort afres-
ghest sweetnes: thou (I say) didest cast them his con-
out, and didest enter in their place, which art uersion.

more sweete then all pleasures, and sweetnes in
selfe &c. Thus he of the comfort of his owne
resolution, that turned to God, and began a
vertuous life in his youth.

53. But to others, when he fell into men-
tion of this matter, I meane of delayes, he was
ordinarily very earnest, as well knowing the
importance therof, and some examples we
Aug. expli. shall set downe in this place. *Quid tam longani-*
in psal. 103 *mun* (sayth he) *quid tam multum in misericordia*
&c. What is so full of longanimity, what is so
full of mercy, as the proceeding of almighty
God with sinners? Men doe sinne, and yet are
Matt. 5. suffered to liue, they increase their sinnes, and
their liues are enlarged, they blaspheme God
daily, and he maketh his sunne to rise vpon
them, as well the bad as the good, he calleth
them euery way to amendment, he calleth by
giuing them time of longer life, he calleth by
reading of good bookes, he calleth by hearing
of sermons, he calleth by inward cogitations
and inspirations, he calleth by the whippes of
correctiō, he calleth by the mercy & sweetnes
of spirituall consolation: how great is the lon-
ganimity, and mercy of this God! But take
thou heed, that thou abuse not this longani-
mity, least, as the Apostle sayth, thou doe heape
vnto thy selfe his yrefull wrath in the day of re-
uenge and iust iudgment. He would by this
Rom. 2. Longanimity bring thee to repentance, and to
change thy life, but thou sayest euery day, *Let*
this day passe, and to morrow we shall thinke of it, and
when to morrow commeth, thou sayest, that
Eccl. 5. *shall not be the last, and so dost passe to the third*
day: Et subito venit ira Dei (as the Wiseman
warneth

earneth) and suddenly commeth vpon thee
the wrath of God, and so sayth he: *Cum differen-* A mark-
conuersionem theſaurizaueris tibi iram in die ira, ble say-
aperieris iuſtum, quem contempſiſti benignum. ing of S.
When by differring thy conuerſion, thou haſt *Auguſtine,*
eaped vnto thy ſelfe his wrath in the day of
vengeance, thou ſhalt feele him iuſt, whome
thou condemneſt in his benignity.

54. Another diſcourſe hath this ſame Fa- *Aug. ſermon*
ther and Doctor in a ſermon of his, vpon the *59. de*
Parable of the *Husband-man*, that called Labo- *uerbis*
rurs into his vineyard, at the firſt, third, ſixth, *Dom. apud*
ninth, and eleuenth houre, and euery one of *Loan,*
them had their penny at the end of the day, as
Chriſt our Sauour in S. *Matthewes* Gloſpell
doth declare: which S. *Auguſtine* doth apply
to the different vocations of men vnto Gods *Matt. 20.*
ſeruice; ſome in their infancy, ſome in their
youth, ſome in their middle age, and ſome in
their later yeares, and ſome at the very laſt caſt,
which is the litterall meaning indeed of that
moſt excellent Parable. But let vs heare S. *An-*
guſtines notable diſcourſe, and exhortation
therupon. Stand attent my brethren (ſayth he) *Ibid.*
and let not any man linger or delay to come
preſently and labour in this vineyard, for that
he is ſure, that whenſoeuer he commeth he
ſhall haue his penny, as well as the reſt: for
though it be true, that he is ſure to haue his
penny, when he hath laboured, yet is he not *He that*
willed to differ his coming, nor did any of *is called*
theſe, that were called at the firſt, or third muſt
houre, ſay vnto the husband-man, expect, we come pre
will come at the ſixth or ninth, or eleuenth ſently &
houre. Thou when thou art called, come pre- not delay.
ſently

sently, for the reward is equally promised to all. Art thou called at the sixt houre? Come quickly, for thou knowest not whether thou shalt liue to the seauenth houre: and wherefore then doest thou delay him that calleth thee, seing that thou art sure of his reward, but not sure of the day or houre, which he will allow thee to come in. Take heed least thou deprive thy selfe of that, by differring, which he hath promised thee by his calling. So he.

55. And in the same discourse a little after he answereth the obiection of negligent people, out of the speech of God by *Ezechiel* the Prophet, in these wordes: *Si quacumque die conuersus fuero &c.* If whensoever I shall be conuerted (sayth the negligent worldling) almighty God that is mercyfull, will forget all my iniquities, why then should I conuert my selfe rather to day, then to morrow? Whereunto *S. Augustine* answereth in these wordes.

Ibid.
An obiection of the negligent answered by *S. Augustine*.

Eccles. 5.

Thou sayest (my brother) that to morrow thou wilt be conuerted, and that to morrow shall be the end of all thy iniquities, but how knowest thou, whether the end of thy lyfe shall be before to morrow? Thou dost well in reioicing, that whensoever thou shalt be conuerted, God will forgieue the thine iniquities; but thou hast no promise of God that thou shalt liue vntill to morrow. For which cause, the holy Scripture counselleth thee another thing, saying: *Do not slow to conuert thy selfe to God, nor deferre the same from day to day, for that Gods wrath cometh upon the suddaine, and in tyme of reuenge he will destroy thee.* Wherefore doe not deferre (my brother) doe not shut that agaynst thee, which

which God hath opened : behold the giuer of pardon openeth the dore vnto thee, why doest thou stay to enter ? Thou shouldest reioyce withall thy hart , if he had opened the same at thy knocke , and yet he hath opened , & wilt thou remayne without ? It is written in the Scripture of the workes of mercy : Doe not say to thy fryend that hath need of thee , goe and returne to morrow , and then I will giue vnto you , whereas thou mayest giue it presently. Thou hast heard the precept of not deferring to be mercyfull to others , and wilt thou by differring , be cruell to thy selfe ? thou must not deferre the giuing of bread , and wilt thou deferre the receauing of pardon for thy sinnes ? be mercyfull to thine owne soule , bestow this almes vpon her ? I do not say , that thou shalt giue any thing vnto her of thine owne , but doe not repell the hand of him , that offereth to giue her so great an almes , as is the remission of all her sins by speedy repentance , which thou goest about to euacuate by delay. Thus farre *S. Augustine* , whose words ought to weigh much with any discreet reader.

Prou. 3.

56. The great , and auncient Doctour *Origen* that was father and mayster of so many martyrs , handleth this argument otherwise , but yet very largely vpon those words of *Jeremy the Prophet* : *Curauius Babylonem , & non est sanata , derelinquamus eam , & eamus unusquisque in terram suam , quoniam peruenit usque ad calos iudicium eius .* We haue endeavored to cure Babilon , but she is not healed , let vs leaue her , and be gone euery one to his owne countrey or habitation , for that her judgement is arrived euen to the heavens .

Orig. hom. 2. in Jer.

Jerem. 52.

Which

The curing of
Babylon
what it
meaneth.

Which speach Origen doth apply, as meant spiritually of holy Angels when they are willed by almighty God to procure the cenuersion of a sinfull soule (*understood heere* (sayth he) *by Babylon in regard of the confusion, and disorder of her unlawfull appetites, contrary oftentimes the one to the other*) which soule the said Angels taking vpon them to cure, and procuring many motives, as well externall as internall to stirre her vp to repentance, and change of life, if in the end she stand obstinate, or leese the time by tryling from day to day: *What can the good Angels* (sayth Origen) *doe, or say more, but as heere is set downe by the Prophet: We haue goue about to cure this Babylon, this miserable soule, replenished with confusion of sinne, and worldly vanities, we haue applied what medicaments and helpes we could; we haue expected long, and effected little; at length her iudgment is past from vs vnto the heauens, & from thence will come the sentence, let vs be gone ech one to his owne home. Which wordes being once vttered sayth Origen: discessio eorum condemnatio tua est, ut irremediabilis, nolentisque curari: their departure is thy damnation, as remediles, for that thou wilt not be cured. And then he maketh this Conclusion, and exhortation: Caue homo, ne medicus &c. Beware thou man, least the phisitian sent thee by God (whether he be angel, or what man soeuer that laboureth with thee for thy saluation, and for curing of thy soule) doe not abandon and leaue thee: for if he doe, thou art in a desperate case. So Origen in those old dayes of the primitiue Church, & his warning ought much to be weighed by those*

those that weary out so many spirituall Phisicians sent to them by God (as they with reason may imagine, for that they seeke nothing but the curing of their soules) and doe send them away afflicted, and discontented, for that their *Babylon* will not be cured, and so their iudgment passeth vp to heauen, and God auoketh the cause of their condemnation to his owne Tribunall, in respect of the obstinate lingering and delaying, from day to day, their conuersion.

57. And conforme to this *S. Hierome* in *Hier. lib. his Questions vpon Genesis*, noteth, that al- *quest. in Gen.* mighty God seemeth sometimes (as it were) to loose his patience with such people. And so where he had said that he would giue them and hundred and twenty yeares for repentance before the flood of *Noe*, as also premonish them, when the said flood drew neere, by the building of the said arke, God seeing that in a hundred yeares, wherein the Ark was builded, none would repent, he cut of the last twenty yeares, and brought in the deluge at the end of the sayd hundred yeares, and did so take his grace from them all, that of so huge a multitude of mankind, as then must be presumed to haue byn vpon the face of the earth, only eight soules were saued in that Arke, as the Scripture recounteth, for that so many only repented; a matter of extreme admiration and honour, that they hearing *Noe* and his children to preach vniuersall destruction for an hundred yeares together, and to build their arke for auoiding therof, yet to belieue nothing, and at the last seeing and beholding the

A strange example of those who perished in the flood of *Noe*.

Gen. 6. 6.
14.
Luc. 17.
Heb. 11.
1. *Pet. 3.*

conti-

continuall raine, and waues of water to grow vpon them, yet would they not repent, nor be- lieue, nor seeke to helpe themselves, nor come to Noe, nor offer to enter into the arke, nor any way seeke to helpe themselves therby, but to delay from day to day, vntil all the remedy was past. A strange example of Gods iustice against such as neglect his vocation, or disferre the execution therof, from day to day, without necessity. For in the end they come to be senseles and to feele, or care for nothing, according to the saying of *Seneca* the Philosopher, who putteth this difference betweene sicknes of the body, and sicknes of the mind: That sicknes of the body, the greater it is, the more painfull & sensible it is, and the more complayned of by the patient: but the diseases of our mindes, the greater they be, the lesse they are felt, and least complayned of by vs. As for example, the more proud, or presumptuous a man is, the lesse he feeleth, or misliketh the same. And so in other maladies of the mind, and generally the more full of sinnes and infirmities any soule is, the lesse the same are felt by her, for that the malady it selfe taketh away, or dimittisheth the sente and feeling therof. Wherby commeth to passe, that of the Scripture: *Peccator cum in profundum venerit, contemnit.* When a sinner falleth once into the depth of sinnes, he contemneth all: that is to say, hath no scruple or feeling, or conscience at all, which is an ordinary effect of ouer much negligent delay in our amendment.

*Seneca in
Seneca.*

Prov. 18.

58. Which deepe and dreadfull point, the diuine Father *S. Gregory* doth excellently discusse,

cuse, shewing how one sinne by delay of repentance, draweth on another, so as it becometh at length, not only a sinne in it selfe, but both the cause and punishment of other sinnes also, and therby draweth to the depth, whereof we haue spoken. You shall heare *Saint Gregories* discourse, & contemplation in his owne *Greg. lib. 25. moral. cap. 9.* wordes. *Omne peccatum quod citius penitendo non tergitur* &c. Every sinne that is not quickly purged by penance, either is a sinne and cause of another sinne, or is a sinne and punishment of another sinne. The reason wherof is, that euery sinne which penance doth not wipe away, doth by his weight, drawne vs presently to commit another sinne, and therby it commeth to passe, that this former sinne is not only a sinne in it selfe, but the cause also of another sinne; and the other subsequent sinne so caused by the first, is not only a sinne, but the punishment also of the said former sinne. For that almighty God by his iust iudgment doth so darken the hart of a sinner, that by the demerit of the former sinne, he falleth into other sinnes, adding still sinnes vnto sinnes. And whereas the former sinne commonly is of malice, for that the sinner knoweth what he doth, the second sinne oftentimes is of ignorance, for punishment of the said former.

§ 9. And for so much as in the first sinne which is both a sinne and cause of sinne, the sinner sinned against his owne knowledge and understanding, God permitteth that in the sequent sinnes, which are both sinnes, and punishments of sinne, the sinner looseth his sight of knowledge and understanding, against

T E

which

which he sinned before, in such sort, as by the demerit of the said former sinne, the pit of ensuing sinnes is couered and hidden from his eyes: so as he that sinned before wittingly against his knowledge, as hath byn said, doth now by Gods iust iudgment, fall vnwittingly into the said pit of subsequent sinnes, his diuine Maiesty so ordaining: *Vt culpa culpis seriantur*: that sinnes be punished by sinnes: *Et supplicia fiant peccantium, ipsa peccatorum incrementa*: & that the increase or multiplication of sinnes be made the very scourge and chastisement of the sinners. In which sense it is sayd by the Apostle of wicked men, for a great seuerity of almighty God towards them, *Vt impleant peccata sua semper*: that they may yet further be permitted to fill vp the measure of their sinnes. And in the

i. Thes. 2.

Apoc. 22.

Psal. 68.

Ibid.

60. And finally S. Gregory concludeth thus: *Habent iam quidem unde feriri mereantur* &c. These men (that differre their penance and conuersion) haue already sufficient cause for which they deserue to be damned, but yet their sinne is suffered to growe, to the end that a more grieuous and horrible punishment may be laid vpon them. Their first sinne and cause of sinne deserueth damnation, but God expecteth that the increase of torments may iustly be also inflicted for their subsequent sinnes, that are punishmentes of the former. So S. Gregory. And let all delayers and procrastinators

atten-

attentively consider the rigour of his discourse.

61. But to drawe to an end of that which would haue no end, if I should runne through all the ancient Fathers sayings, writings, and ponderations of this matter, *S. Augustine* shalbe the last, to shut vp all, who taking vpon him, in one of his bookes, to refute this pernicious error of delaying our conuersion, hath these wordes: *Dixant aliqui, iuuenis homo sum &c.* Some *Aug. lib. de honest. man-* are wont to say, I am yonge yet, and will fol- *lier.* low my delightes for a time, and then will I doe penance: which is as if a man should say, I will strike my selfe though with a sword now, and after will I goe to the phisitian or surgeon to cure me. Alas poore miserable man, knowest thou not, that in the instant of one houre a wound is taken, which in long and painfull time is not healed, nor restored to his old strength againe? So he that committeth any sinne (as fornication or the like) with this hope that after he will doe penance, why rather doth he not feare, least some little ague, or other v unexpected chaunce doe bring death suddenly vpon him, *Es sic pereat temporalis dilatio, Ibid.* & succedat eterna damnatio: and that by this meanes his temporall delay failing him, there succeed in place therof euerlasting damnation.

62 And the same Father in another place, shewing the danger of two extremes in a sinner, the one of despayre, the other of to much hope, wherof ensueth delay of our conuersion; refuteth the one, and the other, and exalteth the mercy, and iustice of God in them both, *Aug. conc.* saying thus: *Ne desperatione homines penus uiueret 1. m. l. sub.* &c. Least men by desperation should giue

101.

T c 2

, them.

themselves to wicked life; God hath layd before vs the secure haven of iudulgence and pardon, whensoever we repent; and on the other side, least men should delay their penance, and liue wickedly vpon hope of this pardon, he hath made the day of our death vncertayne, preuenting hereby most prouidently both inconueniences: so as such as turne vnto him, may be receaued, and such as deferre their conuersion may be terrifyed &c. Wherefore (my brother) doe not despayre, for that iudulgence is promised vnto thee: but feare also, if thou deferre thy conuersion, for that God hath not promised that thou shalt liue vntill to morrow. Some men doe sinne by despayring, others do sinne by hoping, both of them are perilous, both are dreadfull: woe to them that despayre woe to them that haue a peruerse hope, and thereupon deferre their penance &c. God hath distributed his tymes, now he calleth thee, now he exhorteth thee, now he expecteth thee & thy conuersion, but if thou delay, and fore-slow the present tyme, and according to the hardnes of thy impenitent hart, dost hoard vnto thy selfe his wrath in the day of vengeance, and of Gods iust iudgement; then will he pay thee according to thy workes, and not otherwise. So good *S. Augustine*. And with these his words, and graue exhortation will we end this whole Chapter.

The two
dāgerous
extremes
of des-
paire and
to much
hope.

Rom. 2.



O F

T H R E E O T H E R L E T T E S

and impediments, that hinder men
from Resolution, to wit:

*Stoiffulness, carelesse negligence, and hardnes
of hart, vicerly contemning all motions
and callings of almighty God: with
the conclusion of the whole Booke.*

C H A P. V I I I.

BESIDES all other impediments, lettres and hindrances, which hitherto haue bin named and recounted; there remaine yet diuers other to be found, if a man could examine the particular consciences of all such as doe not resolve. But these three heere mentioned, and to be handled in this Chapter, are so publicke and knowne, as I may not passe them ouer without discovering the same: for that many times men are sicke and euill affected within, & yet know, not their owne diseases: the only declaration whereof (to such as are desirous of their owne health) is sufficient to diuert the danger of the sickness.

The first Part of this Chapter, of Slouth,
and lazy people.

Excuses
of nice &
slouthfull
people.

3. **F**irst then, the impediment of slouth,
is a great and ordinary let of Resoluti-
on to many men, but especially in idle
and delicate people, whose life hath byn in all
ease and rest; and therefore doe perswade them-
selues, that they can take no paines, nor abide
any hardnes, though neuer so faine they would
if you belieue themselves. These folkes do pro-
ceed in this order. They wil confesse to be true,
so much, and a great deale more then is sayd
before; & that they would also gladly for their
parts, put the same in execution, but that they
cannot. Their bodies may not beare it, they
cannot fast; they cannot watch, they cannot
pray, they can not leaue their disportes, recrea-
tions, and mery companions, they should dye
presently (as the say) with melancholy, if they
did it: yet in their harts they desire (forsooth)
that they could doe the same, which seeing
they cannot, no doubt (say they) but God will
accept our good desires, and pardon vs in the
rest. But let them hearken a litle, what the Scri-
pture sayth hereof: *Desires do kill the slouthfull
man (saith Salomon) his hands will not fall to any
worke; all the day long he couereth and desireth; but
he that is iust, will doe, and will not cease. Take the
slouthfull and unprofitable servant (sayth Christ)*
and

Prou. 22.

Mat. 25.

and sling him into utter darknes, where shalbe weeping and gnashing of teeth. And when he passed by the way & found a fig-tree with leaues without fruit (which signified desires without workes) he gaue it presently an euerlasting curse. Finally the Prophet Dauid detesteth those men, & saith also, they are detested of God: *Qui in labore hominum non sunt*, which are not in the labours of men. Matt. 21.
Psal. 71.

3. Of this fountaine of slouth doe proceed many effectes, that hinder the slouthfull from all good resolution. And the first is, a certaine heauines, and sleepy drowlines towards all goodnes, according as the Scripture sayth: *Pigredo immittit soporem*; slouth doth bring drowlines. For which caule S. Paul sayth: *Surge qui dormis*; arise thou which art a sleepe. And Christ cryth out so often: *Videte, vigilate*, looke about you, and watch. You shall see many men in the world, with whome if you talke of a cow or a calfe, of a fat oxe, of a peece of ground, or the like, they can both heare and talke willingly & freshly: But if you reason with them of their saluation, and of their inheritance in the Kingdom of heauen, they answere not at all, but will heare, as if they were in a dreame. Or these persons then sayth the Wise-man: How long wilt thou sleepe, O slouthfull fellow? When wilt thou arise out of thy dreame? A little yet wilt thou sleepe, a little longer wilt thou slumber, a little wilt thou close thy handes together and take rest; & so pouerty shall haften vpon thee, as a running post, and beggary as an armed man shall take and possesse thee. Foure effects of slouth.
1. Drowlines.
Prou. 19.
Ephes. 5.
Marc. 13.
Matt. 24.
Eccl. 25.
Prou. 6. & 24.

4. The second effect of slouth, is a certaine found feare of paines and labour, and of casting

2.
Feare.

Prou. 19.
Psal. 52.

sting doubtres where none be, according as the Scripture sayth: *Pigrum deigit timor*, feare discourageth the slouthfull man. And the Prophet sayth of the like: *They shake for feare where there is no feare*. These men doe frame vnto themselues strange imaginations of the seruice of almighty God, and of very dangerous euentes, if they should imbrace & follow the same. One saith, if I should fast much, it would without doubt corrupt my blood. Another sayth, if I should pray, and stand bareheaded long, I should dy most certainly with rheume. A third sayth, if I should keep accout of all my sinnes, to confesse them, it would quickly kill me with sadness. And yet all this is nothing els but slouth, as the Scripture testifieth in these wordes: *Dicit piger, Leo est foris, in medio platearum occidendus sum*. The slouthfull man sayth (sitting still in his house) there is a Lion without, if I should goe out of doores to labour, I should certainly be slaine in the midst of the streetes.

3.
Pufflanimity.

Eccles. 22.

5. A third effect of slouth is Pufflanimity and faintnesse of hart, wherby the slouthfull man is ouerthrowne, and discouraged by euery little contrariety, or difficulty which he findeth in vertue, or which he imagineth to finde therein. Which the Scripture signifieth, when it sayth. *In lapide luteo lapidatus est piger*, the slouthfull man is stoned to death with a stone of dirt, that is, he is ouerthrowne with a difficulty of no importance. Againe: *De stercore boum lapidatus est piger*, the slouthfull man is stoned dead with the dung of oxen, which commonly is such a substance, as hardly can doe any hurt.

6. A fourth effect of sloth is idle lazines: which we see in many men that will talke and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holy Ghost in these words: *Sicut asinum versatur in cardine suo, ita piger in stultitia sua.* As a dore is tossed in and out vpon his hinges, so is a slothfull man lying lazely vpon his bed. And againe: *Vult, et non vult piger.* A slothfull man will, and will not, that is, he turneth himselfe to and fro in his bed, and betweene willing & nilling he doth nothing. And yet further, in another place the Scripture describeth this lazinesse, saying: *The slothfull man putteth his handes vnder his girdle, and will not vouchsafe to lift them vp to his mouth, for that it is painfull.*

4.
Lazines.

Prou. 26

Prou. 13

Prou. 19

7. All these, and many more are the effectes of sloth, but these foure especially haue I thought good to touch in this place, for that they let, and hinder greatly this resolution which we talke of. For he that liueth in a slumber, and will not heare, or attend to any thing that is said of the life to come, and besides this, imagineth fearefull matters in the same, and thirdly, is throwne downe by euery little blocke that he findeth in the way, and lastly, is so lazy, as he can beare no labour at all: this man (I say) is past hope to be gained to any such purpose as we speake of.

8. To remoue therefore this impediment, this sort of men ought to lay before their eies, the labours of our Sauour Christ, and of his Saintes; the exhortations they vsed to other men to take like paines, the threatnes

made in Scripture against them which labour not, the condition of our present warfare, that requireth trauayle; the crowne prepared for it, and the misery ensuing vpon idle and lazy people. And finally if they can not beare the labour of vertuous life, which indeed is accompanied with so many consolations, as it may not rightfully be called a labour: how will they abide the labour and torments of the damned life to come, which must be both intollerable and euerlasting vnto them?

Thess 3.
The la-
hours of
Saints.

9. S. Paul sayth of himselfe and others, to the Thessalonians: *We did not eate our bread of free cost when we were with you; but did worke in labour and wearinesse, both day and night, thereby to giue you an example of imitation, denouncing further vnto you, that if any man would not worke, he should not eate.* Christ in his Parable, went forth into the

Matt. 20.

streetes twice in one day, and still reprehended grieuously those that stood idle, saying: *Quid hic statis tota die otiosi?* Why doe yee stand

Isa. 15.

heere all the day idle, and doing nothing? I am a vine (sayth Christ) and my Father is a husband-man; euery branche that beareth not fruit in me, my Father will cut of, and cast into the fire. And in another place: *Cut downe the unprofitable tree; why doth it stand heere and occupy the ground for nothing?* And agayne: *The Kingdome of heauen is subiect to force, and men doe gaine it by violence and labour.* For which cause the Wiseman also sayth: *whatsoever thy hand can doe in this lyfe, doe it instantly: for after this, there is neyther tyme, nor reason, nor wisdom, nor knowledge, that we can employ to any profit.* And againe the same Wiseman sayth: *The lazy hand worketh*

Luc. 13.

Matt. 11.

Eccles. 9.

beggary

beggary is it selfe, but the industrious and valiant
hand heapeth up great riches. And yet further to
the same effect: The slouthfull man will not sow in
the winter, for that it is cold, and therefore shall beg
in the sommer, and no man shall take pity of him.

Pron. 10.

Pron. 20.

10. All this pertayneth to shew, how that
this life is a tyme of labour, and not of idlen-
nes; and is appointed vnto vs for the gayning
of heauen. It is the market, wherein we must
buy; the battayle, wherein we must fight, and
gayne our crowne; the winter, wherein we must
sow; the day of labour, wherein we must sweat,
and gayne our penny. And he that passeth o-
uer lazily this day (as the most part of men
doe) must suffer eternall pouerty and need, in
the long night to come; as in the first part of
this booke more at large hath byn declared.
Wherefore, the *Wise man* (or rather the Holy
Ghost by his mouth) giueth ech one of vs,
a most vehement admonition and exhortation
in these wordes: Runne about, make hast, stirre
up thy friend, greeue no sleepe vnto thy eyes, let not
thyne eyelidses slumber, skippe out as a doe from the
hands of him that holdeth her, and as a bird out of the
hand of the fowler. Goe vnto the Emmet (thou
slouthfull man) and consider her doings, and learne
to be wyse: She hauing no guide, teacher, or captayne,
prouideth meate for herselfe in the sommer, and ga-
thereth togeather in the haruest, that which may serue
her to feed vpon in the winter. By which wordes
we are admonished, in what order we ought
to behaue our selues in this lyfe; and how di-
ligent and carefull we should be in doing of
all good workes (as S. Paul also teacheth) con-
sidering that as the Emmet laboureth most

The con-
clusion.

Pron. 4.

Colos. 3.

Rom. 12.

Gala. 6.

earnestly

earnestly in harvest time, to lay vp for the winter to come: so should we doe for the next world, and that slothfulnes to this effect, is the greatest and most dangerous let that may be. For, as the Emmet should dye in the winter most certainly for hunger, if she should liue idely in the sommer: so without all doubt they are to suffer extreme need and misery in the world to come, who now for sloth doe omit to labour,

The second Part of this Chapter. Of Negligence, and carelesse people.

II. **T**He second impediment is called by me, in the Title of this Chapter, *Negligence*: But I doe vnderstand thereby a further matter then commonly this word importeth. For I doe cōprehend vnder the name of *negligence*, all carelesse and dissolute people, which take to hart nothing that pertaineth vnto God or godlines, but only attend to worldly affaires, making their saluation the least part of their cogitations. And vnder this kinde of *negligence* is contained, both *Epicurisme* (as *S. Paul* noted in some Christians of his dayes, who beganne only to attend to eate & drinke, and to make their bellies their God, as many of our Christians now doe:) and also a secret kinde of *Atheisme*, or denying God, which is, to deny him, not in wordes, but in life and behaviour

Epicurisme or life of Epicur-
es.

Rom. 16.

Th. 1.

niour, as *S. Paul* expoundeth it. For albeit these men of whome I speake, doe in wordes confesse God, and professe themselves to be as a good Christians as the rest; yet secretly indeed they doe not belieue there is a God, in such manner as they ought, especially with his attributes that are inseparable from him, as namely, his infinite knowledge, prouidence, care and disposition of humaine affaires, iustice, judgment, punishment, and the like. These (I say) they doe not in effect belieue, as their life and doings do declare. Which secret, holy Scripture discovereth plainly, when it sayth: *Vae dissolutis corde, qui non credunt Deo*; woe be vnto the dissolute and careles in hart, who doe not belieue God. That is, albeit they protest that they belieue and trust in him: yet by their dissolute and careles doings, they testifie, that in their hartes they belieue him not, for that they haue neither care, nor cogitation of matters pertaining vnto him.

Eccles. 2.

12. This kinde of men, are those which the Scripture noteth, and detesteth for plowing with an oxe and an Asse together: for les Athesowing their ground with mingled seed, for istes wearing apparell of linsy-wollic, that is, made of flax and wool together. These are they of *Apo. 3.* whome Christ sayth in the Reuelations: *I would thou were either cold or hot; But for that thou art luke warme, and neither cold nor hot, therefore will I beginne to vomit thee out of my mouth.* These are they who can accord all religions together, and take vp all controuersies, by only saying: That either they are differences of small importance, or els that they appertaine only to learned

learned men to thinke vpon, & not vnto them, & that both partes doe erre in somewhat, or may be agreed, and goe both to heauen. These who can apply themselues to any company, to any time, to any Princes pleasure, for matters of the soule which is their least care. These men forbid all talke of spirit, religion, or deuotion in their presence, only they will haue men eate, drinke, and be merie with them, tell newes of the Court and affaires abroad, sing, daunce, laugh, and play at cardes, and so passe ouer this life in lesse consideration of God or godlinesse, then doe the very Heathens. And hath not holly Writ great reason then (deare brother) in saying, that these men in their hartes & workes are indeed very Atheistes? Yes surely. And it may be proued by many rules of our Sauour himselve. As for example, this is one rule set downe by him: *By their fruites yee shall know them.* For such as the tree is within, such is the fruit which that tree sendeth forth. Againe: The mouth speaketh from the aboundance of the hart; & cōsequently, seing these mens talke is nothing but of wordly vanity, it is an euident signe, there is nothing in their hart, but that. And then it followeth also by a third rule, *Where the treasure is, there is the hart:* and so consequently, seing their hartes are only set vpon the world and worldly delightes, the world is their only treasure, and not God, and therefore may iustly in this sense be tearmed Atheistes, or to vse the Apostles phrase: *Promissionis spem non habentes, & sine Deo in hoc Mundo:* Hauing no hope of Gods promises, and without a God in this world.

Luc. 6.

Matt. 12.

Matt. 6.

Ephes. 2.

13. This impediment (deare Christian bro-
(ther

ther) reacheth both farre and wide at this day, and infinite are the people who are intangled therewith; and the causes thereof are two especially. The first is diuision, schisme and heresy, the same in matters of our faith; which by taying many doubtles and questions, and by contentious quarreling which it maintaineth, wearie out a mans wit, & in the end bringeth him to care for no part, but rather to contemne all. The second is, inordinate loue of the world, which bringeth men to hate God, and conceiue enmity against him, as the Apostle sayth; & therefore no meruaile though indeed they neyther belieue, nor delight in him. And of all other these are the hardest to be reclaymed, and brought to any resolution of amendement, for that they are insensible: and besides that, doe also fly al meanes, whereby they may be cured. For as there were small hope to be conceyued of that patient, which being grievously sicke, should neither feele his disease, nor belieue that he were distempered, nor abide to heare of phisicke, or philitians, nor accept of any counsaile that should be offered, nor admit any talke or consultation about his curing: so these men are in more daungerous estate then any other, for that they know not their owne danger, but perswading themselues to be more wise then their neighbours, doe remoue from their cogitations all things, wherby their health might be procured.

14. The only way to doe these men good (if there be any way at all) is to make them know that they are sicke, and in great danger; which in our case may be done best

as men.
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Deut. 6.
Matt. 22.
Luc. 10.

it seemeth to me) by giuing them to vnderstand, how far they be off from any one peece of true Christianity; and consequently from all hope of saluation that may be had thereby. God requireth at our hands, that we should loue him and serue him, *with all our hart, with all our soule, and with all our strength*. These are the prescript words of almighty God, set down both in the old and new law. And how farre (I pray you) are these careles men short of this who employ nor the halfe of their hart, nor the halfe of their soule, nor the halfe of their strength in Gods seruice; nay not the least part thereof? God requireth at our hands, that we should make his lawes and precepts our study and cogitations; that we should thinke of the continually, and meditate vpon them both day and night, at home and abroad, early and late, when we goe to bedde, and when we rise in the morning: this is the cōmandement, and there is no dispensation therein. But how farre are these men from this, which bestow not the third part of their thoughtes vpon this matter, no not the hundreth part, nor scarce once a yeare doe talke thereof? Can these men say, they are Christians, or that indeed they belieue in *Iesus* our Sauour?

Deut. 6.
Ex. 11.
Ioan. 1.

Luc. 10.

15. Christ making the estimate of things in this life, pronounced this sentence: *Vnum est necessarium*; one only thing is necessary or of necessity in this world; meaning thereby, the diligent and carefull seruice of God. These men find many things necessary besides this one thing, and this nothing necessary at all. How farre do they differ then in iudgment from

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from their Sauour Christ? Christes Apottle sayth: That a Christian must neither loue the world. nor any thing in the world. These men loue *Luc. 18.* nothing els, but that which is of the world. *Ephes. 5.* He sayth: That whosoeuer is a friend to the world, *Luc. 21. 9* is an enemy to Christ. These men are enemies *Matt. 24* to whosoeuer is not a fryend to the world. *Mich. 6.* How then can these men hold of Christ? Christ *Rom. 11.* sayth, *We should pray still.* These men pray neuer. Christes Apottle sayth: That couetousnes, *un-* *Matt. 10.* cleaneſſe, or ſcurrility, ſhould not be ſo much as once named among Chriſtians. These men haue no other but ſuch talke. Finally the whole courſe and Canon of Scripture runneth, that Chriſtians ſhould be; *attenti, vigilantes, ſoliciti, iſtantes, ſeruantes, perſeuerantes ſine intermiſſione.* That is; attent, vigilant, carefull, ſeruent, and perſeuerant without intermiſſion, in the ſeruiſe of their God. But theſe men haue no one of theſe points, nor any one degree thereof, but in euery one the cleane contrary. For they are neyther attent to thoſe thinges which appertayne vnto God, nor vigilant, nor ſollicitous, nor carefull; and much leſſe, iſtant and ſeruent, and leaſt of all perſeuerant without intermiſſion, for that they neuer beginne. But on the contrary ſide, they are careles, negligent, lumpiſh, remiſſe, key-cold, peruerie, contemning and deſpiſing, yea loathing and abhorring all matters, that appertayne to the mortifying of themſelues, and to the true ſeruiſe of God. What part haue theſe men then in the lot & portion of Chriſtians, beſides only the bare name, which profiteth nothing.

16. And this is ſufficient to ſhew, how

The dan-
ger of a
careles
man.

great and dangerous an impediment this careles, senseles, & supine negligence is, against the resolution wherof we treat. For if Christ require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field (which is the Kingdome of heauen, & the right way to gaine it) he should presently goe, and sell all that he hath, and buy that field: that is to say, that he should preferre the pursuite of this Kingdome of heauen, before all the commodities of this life whatsoever, and rather venture them, then to omit this treasure: If Christ (I say) require this, as he doth, when will these men euer be brought to this point, who will not giue the least part of their goodes to purchase that field, nor goe forth of the dores to treat the buying thereof, nor wil so much as thinke or talke of the same, nor allow of him which shall offer the meanes and way to compasse it.

The con-
clusion.

17. Wherefore, whosoever findeth himselfe in this perilous disease, I would counsaile him to reade some Chapters of the first part of this booke, especially the second, fourth and fift, treating of the causes for which we were sent into this world, as also of the accompt which we must yield to God, of our time heere spent, and he shall there vnderstand (I doubt not) the error and danger he standeth in, by this damnable negligence wherein he sleepeth, attending only to those things which are meere vanities, & for which he came not into this world, and passing ouer other matters, without care or cogitation, which notwithstanding are only of importance, and most necessary for all men to employ

The third Part of this Chapter. Of hardnes
of hart, and perill therof.

18. **T**He third and last impediment, that I purpose to handle in this booke, is a certaine affection, or euill disposition in some men, called by the Scripture *Hardnes of hart*, or in other wordes, obstination and obstinacy of mind, wherby a man is settled in resolution, neuer to yield from the state of sinne wherin he liueth, whatsoeuer shall, or may be said against the same. And I haue reserved this impediment, for the last place in this Booke, for that it is the last, and worst of all other impediments discovered before, contayning all the euill in it selfe that any of the other before rehearsed haue; & adding to the same besides a most willfull and malicious resolution of sin, quite contrary to that resolution, which we so much endeauour to induce men vnto.

19. This hardnes of hart hath diuers degrees in diuers men, and in some much more grieuous and perillous then in others. For some are arrived to that high and chiefe obduration which I named before, in such sort, as albeyt they well know that they are amisse, yet for some worldly respect or other, they will not yield, nor change their course, doe you say, or prone what you will or can. Such was the obduration of Pharae, who albeyt he well knew, that

Two degrees of
hardnes
of hart.

Matt. 23

- that he condemned our Saviour Christ wrongfully : yet not to loose the fauour of the Iewes , or incurre displeasure with his Prince , he proceeded , and gaue that most wicked sentence agaynst him . This also was the obduration of *Pharao* , who , though he saw the miracles of *Moyse* and *Aaron* , and felt the strong hand of God vpon his Kingdome : yet not to seeme to be overcome by such simple people as they were , nor that men should thinke he would be enforced by any meanes to relent ; he persecuted still in his willfull wickednes , vntill his last and viter destruction came vpon him . This hardnes of hart was also in King *Agrippa* , and in *Felix* , Governour of *Iewry* ; who , though in their owne conscience they thought that *S. Paul* spake truth vnto them , yet , not to hazard their credit in the world , they continued still , and perished in their owne vanities . And commonly this obduration is in all persecutours of vertue , and of vertuous men , whome albeie they see evidently to be innocent , and to haue equity on their side : yet , to maintayne their estate , credit and fauour in the world , they persist , without eyther mercy off releale ; vntill God cut them to in the midst of their malice and furious cogitations .

20. Others there are who haue not this obduration in so high a degree , as to persist in wickednes directly against their owne knowledge , but yet they haue it in another sort : for that they are settled in some purpose to follow the trade , which already they haue begon , and will not vnderstand the danger thereof , but do seeke rather meanes to perswade themself-

A second degree of obduration .

ues, and quiet their consciences therein: and nothing is so offensive vnto them, as to heare any thing agaynst the same. Of these men holy Iob saith: *Dixerunt Deo, recede a nobis, & sciamus viam tuam volumus*: They sayd to almighty God, depart from vs, we will not haue the knowledge of thy wayes. And the Prophet David yet more expressely: *Their fury is like the fury of serpents, like vnto cocatrices that stop their eies, & will not heare the voyce of the Enchaunter*. By this Enchaunter, he meaneth the Holy Ghost, which seeketh by al meanes possible, to charme them from the bewitching wherein they stand, called by the wise-man, *fascinatio nugacitatis*; the bewitching of vanity. But (as the Prophet saith) *they will not heare, they turne their backes, they stoppe their eares, to the end they may not understand: they put their hartes as an adamant stone, least perhaps they should heare Gods law, and be conuerted*.

21. The nation of Iewes is peculiarly noted to haue byn alwayes giuen to this great sinne as S. Stephen witnesseth, when he said vnto their owne faces: *You stiff necked Iewes, you haue alwayes resisted the Holy Ghost: meaning thereby (as Christ declareth more at large) of God, in whome the holy Ghost spake vnto the from tyme to tyme, for amendement of their liues. And for that, through the light of knowledge which they had by hearing of Gods law, they could not in truth, or with shew of reason condemn the things which were sayd, or auoid the iust reprehensions vsed towards the, yet resolu'd with themselves not to obey, or change the custome of their proceedings: therefore fell they*

Iob. 21.

Psal. 57.

Sap. 4.

Zach. 7.

The hard
harted
Iewes.
Act. 7.

Matt. 5.
Luc. 11.
13.

in fine to persecute sharply their reprehenders, whereof the only cause was Hardnes of hart:

Ierem. 3.

Indurauerunt facies suas supra petram & noluerunt reuerſi, sayth God by the mouth of *Ieremy*: They haue hardned their faces aboue the hardnes of a rocke, and they will not turne vnto me. And in another place of the same Prophet, he playneth grieuouſly of this peruerſeneſſe: *Quare ergo auerſus eſt p^u pulus iſte in Ieruſalem,* auerſione

Ierem. 8.

conſen. iofa? And why then is the people in *Ieruſalem*, reuolted from me, by ſo contentious and peruerſe alienation, as they will not heare me any more &c. And yet agayne in another

Ezer. 18.

place: *Quare moriemini domus Iſrael?* why will you dye, you houſe of *Iſrael*? Why will you damne your ſelues? why are you ſo obſtinate, as not to heare? ſo peruerſe, as not to learne? ſo cruell to your ſelues, as you will not know the dangers wherein you Hue? nor vnderſtand the miſery that hangeth ouer you?

22. Doeſt thou not imagine (deare brother) that God uſeth this kind of ſpeech, not only to the Iewes, but alſo to many thouſand Chriſtians, and (perhaps) alſo vnto thy ſelfe many tymes euery day, for that thou refuſeſt his good motions, and other meanes ſent from him, to draw thee to his ſeruice, thou being reſolued not to yield thereunto, but to follow thy purſuite, whatſoever perſuaſions ſhal come to the contrary? Alas how many Chriſtians be heer, who ſay to God daily (as they did, whome

Gods cry
vnto vs
daily.

Iob. 21.

I haue named before. *Depart from vs, we will not haue the knowledge of thy wayes?* How many be there, which abhorre to heare good bookes, fly & deteſt the frequentation of godly company,

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pany, least (perhaps) by such occasions they might be touched in conscience, and so conuerted and saued? How many be there, which say with those most vnfortunate hard harted-men, whereof the Prophet speaketh: *Percussimus faciem meam morte, & cum inferno fecimus pactum.* We haue stricken a league with death, and haue made a bargayne with hell it selfe. Which is in effect as much, as if they had sayd, Trouble vs not, molest vs not with thy persuations, spend not thy words and labour in vayne, talke vnto others who are not yet settled, let them take heauen that will, we for our parts are resolved, we are at a point, we haue made a league that must be kept, we haue made a bargayne that must be performed, yea though it be with hell, and death, euerlasting.

25. It is a wonderfull fury, the obduration of a hard hart, and not without cause compared by the Prophet (as I haue shewed before) to the willfull fury and rage of Serpents. And in another place, the holy Scripture describeth it thus: *Durus es, & nouus ferreus cervice tua, & frons tua area*: Thou art hard harted, and thy fore-head is of brasse. What can be more vehemently spoken to expresse the hardnes of this mettall? But yet *S. Bernard* expiesseth it more at large in these wordes: *Quid ergo cor durum?* And what is then a hard hart, saith he? And he answereth immediatly. A hard hart is that, which is neyther cut by compunction, nor softened by godlinesse, nor moued with prayers, nor yieldeth to threatning, nor is any thing holpen, but rather hardened by chastising. A hard hart is that, which is vngratefull to Gods be-

The description

of a hard hart.

*Isa. 48.**Lib. 1. de**consid. ad**Eu. en c. 2*

nesites, disobedient to his counsayles, made cruell by his iudgements, dissolute by his allurements, vnshame-fast to filthines, feareles to perils, vncourteous in humane affayres, retchlesse in matters pertayning to God, forgetfull of things past, negligent in things present, improuident for things to come.

The explication
of S. Bernard.

24. By this description of S. Bernard it appeareth, that a hard hart is almost a desperate and remediles disease, where it falleth. For what will you doe (sayth this good Father) to amed it? If you lay the griuoulnesse of his sins before him: he is not touched with cōpunctiō. If you alledge him all the reasons in the world, why we ought to serue God, and why we ought not to offend & dishonour him; he is not mollified by this cōsideration of piety. If you would request him & beseech him with teares, euē on you knees, he is not moued. If you threaten Gods wrath agaynst him, he yieldeth nothing therunto. If God scourge him indeed, he waxeth furions and becommeth much more hard then before. If God bestow benefits on him; he is vngateful. If he couſaile him for his saluation, he obeyth not. If you tell him of Gods secret and seuerer iudgments: it driueth him to desperatiō, and to more cruelty. If you allure him with Gods mercy: it maketh him dissolute. If you tell him of his owne filthines, he blusheth not. If you admonish him of his perils: he feareth not. If he deale in matters towards men: he is proud, and vncourteous. If he deale in matters towards God: he is rash, light, and contemptuous. Finally, he forgetteth whatſoeuer hath passed before him, towards other men;

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eyther in reward of godlines, or in punishment of sinners. For the tyme present, he neglecteth it, and maketh no account of vsing it to his benefite. And of things to come eyther of blisse or misery, he is vtterly vnprovident; nor will esteeme thereof, lay them neuer so often, or vehemently before his face. And what way is there then, to doe this man good?

25. Not without great cause surely, did the Wise-man pray so hartily to God: *Animo inuentis & infortunato ne tradas me*: deliuer me not Ouer (O Lord) vnto a shamelesse, and vnriely soule: that is, vnto a hard and oblitinate hart. *Ecl. f. 23.* Whereof he giueth the reason in another place of the same booke: *Cor enim aurum habebis male in nouissimo*: for that a hard hart shalbe in an euill case at the last day. O that all hard-harted people would note this reason of the Scripture. But S. Bernard goeth on, and openeth the terror heereof more fully, when he sayth: *Nemo duri cordis salutem unquam adeptus est, nisi quem fors miserans Deus abstulit ab eo (iuxta Prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard-harted man saued, except perchance God, by his mercy, did take away his stony hart and giue him a hart of flesh, according to the Prophet. By which wordes S. Bernard signifyeth and proueth out of the Prophet, that there are two kinds of harts in men: the one a fleshy hart, which bleedeth if you but prick it: that is, it falleth to contrition, repentance and reares vpon neuer so small a cheek for sinne. The other is a stony hart, which if you beate and buffet neuer so much with hammers; you may as soone breake it in peeces,

The danger of a hard hart *Ecl. f. 23.*

Ecl. f. 30.

Note.

Lib. 1. de
consol. 2.
Ecl. 36.

as eyther bend it, or make it bleed. And of these two hartes in this lyfe, dependeth all our misery, or felicity for the lyfe to come. For as God, when he would take vengeance of *Pharao*, had no more grieuous away to doe it, then to say: *Indurabo cor Pharaonis*: I will harden the hart of *Pharao*; that is (as *S. Augustine* expoundeth) I will take away my grace, and so permit him to

Exod. 4. 7.

harden his owne hart: so when he would shew mercy to *Israel*, he had no more forcible a meane to expresse the same, then to say: *I will take away your stony hart*; and giue you a hart of flesh instead thereof. Which is to say, I will take away your hard hart and giue you a soft hart, that wilbe moued when it is spoken vnto. And of all other blessings and benefits which God doth bestow vpon mortall men heer in this life, this soft and tender hart is one of the greatest, I

Aug. 9. 18

super Exo.

et ser 88.

de Temp.

meane such a hart, as is soone checked & controlled, soone pierced, soone made to bleed, soone stirred to amendment. And on the contrary part, there can be no greater curse or malediction layed vpon a Christian, then to haue a hard and obstinate hart, which heapeth euery day vengeance vnto it selfe, and his mayster also, as *S. Paul* sayth: and is compared by the same Apostle vnto the ground which no store of rayne can make fruchtfull, albeyt it fall neuer so often vpon the same: and therefore he pronounceth thereof: *Reprobata est et maledicta proxima, cuius consummatio in combustionem*: That is: it is reprobate, and the next dore vnto malediction, whose end or consummation must be fire and burning.

Hab. 6.

26. Which thing being so, no mernaile though

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though the holy Scripture doe dehort vs so carefully from this obduration and hardnes of The con-
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 tian, being indeed (as S. Paul signifyeth) the
 next dore to reprobation it selfe. The same A-
 postle therefore cryeth : *Nolite contristare, nolite Heb. 6. 1*
extinguere spiritum Dei : doe you not contristate
 or make sadde, doe you not extinguish the spi- Ephes. 4.
 rit of God, by obduration, by resisting and 1. Theff. 5.
 impugning the same. Agayne : *Non obduretur*
quis ex vobis fallacia peccati : Let no man be hard- Heb. 3.
 harted among you, through the deceyt of sin.
 The Prophet David also cryeth : *Hodie si vocem Psal. 94.*
eius audieris, nolite obdurare corda vestra ; Euen
 this day, if you heare the voyce of God, cal-
 ling you to repentance, see you harden not
 your hartes agaynst him. All which earnest
 speeches vied by Gods holy spirit, doe giue vs
 to vnderstand how carefully we haue to fly this
 most pestilent infection of a hard hart : which
 almighty God, of his mercy, giue vs grace to
 do, and endue vs with a tender hart towards
 full obedience of his diuine Maiesty. Such a soft
 hart (I say) as the *Wise man* desired, when he
 sayd to God : *Da seruo tuo cor docile* : Giue vnto 3. Reg. 3.
 me thy seruant (O Lord) a hart that is docible
 and tractable to be instructed. Such a hart as
 God himselfe describeth to be in all the whome
 he loueth saying : *Ad quem respiciam, nisi ad pau-*
perculum et contritum corde, et timentem sermones
meos ? To whome will I haue regard or shew Esa. 66.
 my fauour, but vnto the poore and humble of
 hart, vnto the contrite spirit, and to such as
 tremble at my speeches.

What
hart God
requireth
in vs.

27. Behold (deare brother) what a bare God requireth at thy hands ? A litle poore and humble hart (for so much importeth the diminutive *Pauperculus*) Also contrite a hart that trembleth at euery word that cometh to thee from God, by his ministers. How then wilt thou not feare at so many wordes, and whole discourses as haue byn vsed before, for awaking thee, for denouncing thy perill for stirring thee to amendement ? How then wilt thou not feare the threatens and iudgements of this great Lord for thy sinnes ? How wilt thou dare to proceed any further in his displeasure ? How wilt thou deferre this resolution any longer ? Surely the least part of that which hath byn sayd, might suffice to moue a tender hart, an humble and contrite spirit, to make a present resolution for the amendement of life. But if all together cannot moue thee to doe the same : I can say no more, but that thou hast a very hard hart indeed, which I beseech our heavenly father to soften for thy saluation, with the precious blood of his only Sonne, our Sauiour, who was content to shed it for that effect, vpon the Crosse.

*The fourth Part of this Chapter, Conteyning
the Conclusion of the whole Booke, with
with an exhortation.*

28. **A**ND thus now hauing sayd so much as tyme permitted me, concerning the first generall point required at our

our hands for our saluation : that is, concerning Resolution, appointed by my diuision in the beginning, to be the subiect or matter of this first booke : I will heer make an end, deferring for a time the performance of my purpose for the other two Ecokes, vpon the causes and reasons set downe in the beginning, nothing doubting, but if almighty God shall vouchsafe to worke in any mās hart by meanes of this Booke or otherwise, this first point of Resolution (the most hard of all other) then that he wil also giue means to perfect the same worke begunne of himselfe, and will supply by other wayes the two pointes following : that is to say, both a right beginning, land a constant perseuerance, whereunto my other two Bookes promised, are appointed. Neyther would it be hard for any man that were once indeed resolued, to find helpers and instructors inough (besids the Holy Ghost, which in this case will alwayes be at hand) to assist him in this holy enterprise, albeyt these two other Bookes of myne should neuer come forth. There want not at this day (our mercifull Lord be glorified for it) neyther store of godly Bookes, nor yet of skillfull men, in our owne countrey, that are well able to guide a zealous spirit, in the right way to vertue. And yet, as I haue promised before, so meane I (by Gods holy help and assistance) to send thee (gentle Reader) as my tyme, and hability will permit, the other two Bookes also; especially, if it shall please his diuine Maiesty to comfort me thereunto, with the gayne or good of any one soule, by this which is already

Philip. 2.

ready done: that is to say, if I shall vnderstand conceaue, or hope, that any one soule so dearly purchased by the precious blood of the Son of God, shalbe moued to resolution by any thing that is heere sayd: or shalbe reclaimed from the bondage of sinne, and restored to the seruice of our maker and redeemer, which is the only end of my writing, as his diuine Majesty best knoweth.

29. And truly (deare Christian brother) albeyt I must confesse, that much more might be sayd for this point of *Resolution*, then is heere touched by me, or then any man can well vtter in any competēt kind of Booke or volume: yet am I of opinion that eyther these reasons heere alleadged are sufficient, or els nothing will, for the conquering of our obstinacy, and beating downe of our rebellious disobedience in this point. Heere thou mayest see and read the principall arguments, inducing thee to the seruice of God, and detestation of vice: Heere thou mayest behold (especially in this Edition which is much larger then the former) first, that of necessity thou must confesse there is a God that made thee, and all the rest: the end and cause why he created thee, which was to serue him: the only true way of which seruice, to be by fullfilling of Christs holy commandments: then, what things are required at thy hands in particular: the account that will be demanded of thee, the iustice and severity of God therein: his goodnes towards thee: his reward if thou doe well: his infinite punishment if thou doe euill, his calles, his paytes, his allurements to saue thee. And on the con-

trary

The effect of that which hath byn sayd in this booke.

In the first part.

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trary part, heere are discovered vnto thee, the vanities, and deceipts of those impediments, In the se- hinderances or excules, which any way might cōd Part- let, stay, or discourage thy resolution, the fey- gn'd difficulties of vertuous life are remoued: the conceaued feares of Gods seruice are taken away: the alluring flatteries of worldly vanities are opened: the foolish presumption vpon Gods mercy: the danger of delay: the dissimu- lation of Sloth: the desperate perill of carelesse and stony hartes are declared. What then wilt thou desire more to moue thee? What other arguments wilt thou expect, to draw thee fro vice and wickednes, more then these?

30. If all this stirre thee not, what will moue thee (gentle Reader) if when thou hast read this, thou lay downe the Booke agayne, and walke on in thy careles lyfe, as quietly as before; what hope (I beseech thee) may there be conceaued of thy saluation? Wilt thou goe to heauen liuing as thou doest? It is impossi- ble. As soone thou mayest driue God out of heauen, as get thither thy selfe, by this kind of lyfe. What then, wilt thou forgoe heauen, and yet escape hell also? This is lesse possible, whatsoeuer the Atheistes of this world doe per- suade thee. Wilt thou perhaps deferre the mat- ter, and thinke of it heerafter? I haue told thee my opinion heereof before. Thou shalt ne- uer haue more ability to doe it then now, and perhaps neuer halfe so much. If thou refuse it now, I may greatly feare, that thou wilt be refused heerafter thy selfe. There is no way then so good (deare brother) as to doe it pre- sently whiles it is offered. Breake from that ty- rant

rant, which detayneth thee in seruitude; shake
 of his chaynes, cut in sunder his bands, runne
 violently to Christ which standeth ready to
 imbrace thee, with his aimes open on the
 Crosse. Make ioyfull all the Angels, and Court
 of heauen with thy conuersion; strike once the
 stroke with God agayne; make a manly reso-
 lution; say with that old couragious souldier
 of Iesus-Christ S. Hierome: *If my father stood
 sweeping on his knees before me, my mother hanging on
 my neck behind me: and all my brethren, sisters, chil-
 dren, and kinsfolkes howling on euery side to detayne
 me in sinnefull life with them: I would sling of my mo-
 ther to the ground, despise all my kindred, runne ouer
 my Father and tread him under me feete, thereby to
 runne to Christ when he calleth me. And this is the
 greatest kind of piety aboue all others in this point, to
 shew our selues cruell. So he.*

Luc. 15.

A nota-
 ble say-
 ing of
 S. Hierom
 ad Helio-
 dorum.

31. O that we had such hartes (deare Chri-
 stian brother) as this seruant of God had, such
 courage, such manhood, such seruient loue to
 our Mayster. Who would he on day drowned
 in sinne? who would liue one day in such sla-
 uery as we doe? who would eate huskes with
 the prodigall Sonne among swine, seeing he
 may retorne home, and be so honourably re-
 ceaued, and entertayned by his owne Father,
 haue so good cheere, and banqueting, and
 heare so great melody, ioy, and triumph for
 his retorne? I say no more heerein (deare bro-
 ther) then thou art assured of, by the word, &
 promise of Gods owne mouth, from which
 can proceed neyther falshood, nor dectyt. Re-
 turne then I beseech thee: lay handfast on his
 promise, who will not sayle thee; runne to
 him

An ex-
 hortation

Luc. 15.

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him, now he calleth, whiles thou hast tyme;
and esteeme not all this world worth a straw,
in respect of this one act. For so shalt thou be
a most happy man; and shalt blesse heerafter
the houre and moment, that euer thou madest
this fortunate resolution. And I for my part (I
trust) shall not be voyde of some portion of
thy good happe and felicity. At least-wise I
doubt not, but thy holy conuersion shall treat
for me with our common Father, who is the
God of mercies, for remission of my manifold
sinnes, and that I may serue and honour him,
together with thee, all the dayes of my lyte:
which ought to be both our petitions. And
therefore, in both our names, I beseech his di-
uine Maiesty to graunt it vnto vs, for his deare
Sonne, our Lord and Sauours sake Iesus Christ,
Am.

*The end of the second Part of this first Booke
treating of Resolution.*

A
BRIEFE METHODE
HOW TO VSE

The former Treatises, Chapters, & Considerations to diuers purposes, according to the quality of the persons, tyme, state, place, or need when they are to be vsed.

IT is to be remembred that all these points and parcells of the booke which are here assigned for euery one, to apply to himself: the same may be accommodated and practised by ech man towards his friend, or by the parent towards his child, or the maister towards his seruant or scholler, and especially by the Confessour towards his penitent, perswading, assigning, or commanding him to read such parcels of this booke, as he thinketh may doe him most profit for his soule, in the state wherein he standeth.

Of diuers states, condicions, and qualities of men.

IF a man either in himself or others, do feele his soule lumpish & heauy, & vnwillingly to heare or thinke of spirituall affaires: let him reade the *first Chap. part. 1. Of Inconsideration.* As also the last of the 2. Booke, touching *Slouth and lazy people.*

The use of the former Treatise

2. He that should be resolved of the truth of Christian religion in generall, but yet among so many sects and diuers opinions which are holden therein, should doubt which to take, or how to iudge of the certainty therof; let him read the first part of the 1. Chapter, treating *how man may attayne vnto his end.* Also the whole fifth Chapter of the 1. part. *Of the examples of true Resolution.*

3. If a man find himselfe, or any other caecles confident, and nothing fearing the severity of Gods iustice, let him read the 7. Chapter of the 1. Part. *Of the accompting day.* Also the 9. Chapter, *Of punishments after death.* Also the 6. Chapter of the 2. Part, *Agaynst presumption.*

4. He that feeleth himselfe inclined to follow worldly designs and courses of ambition, and thinketh that he may so doe and yet come to heauen also, let him read the 3. Chapter of the first Part, *Of mans finall end.* Also the third, fourth and fifth points of the 4. Chapter, of the 2. Part, *Agaynst the loue of the world.*

5. If a man feele himselfe, desirous of the pleasures, preferments, and commodities of this world, or els afflicted for that he hath them not, let him read the whole fourth Chapter of 2. part abouesaid, *Agaynst the loue of the world &c*

6. He that findeth himselfe or others easy to fall into sinne, and not greatly abhorring or fearefull thereof, let him read the 6. Chapter of the 1. Part, *Of the nature of sinne and sinners.* Also the first Part of the 4. Chapter, *Of two exercises of a vertuous life.* Also the 7. Chapter, *Of the benefits of Almighty God.*

7. When a man should feele himselfe to

A briefe methode for vse

make small account of the ioyes of the lyfe to come, so he might enioy these of this lyfe still: or find himselfe litle moued with cogitation of heauen, let him reade the 10. Chapter of the 1. Part, *Of rewards in the life to come.*

8. If a man were desirous to know what state he were in with God: let him reade the 3. Chapter of 1. Part. *Which sheweth who is a true Christian.* Also the second Chapter of the 2. Part which teacheth a man to take a scantling of the same matter.

9. A man that should be tempted with cogitations of Desperation, in respect of the multitude or wickednes of his sins, or of his continuance therein, let him reade the 1. Chapter of the 2. Part. *Agaynst despayre of Gods mercy.*

10. If any should find himselfe troubled or tempted by considetation of the contrarietyes and vexations, that fall out daily in Gods Church against the Catholike fayth, and good men; let him reade the 5. Chapter of the 2. Part, *Of examples of true Resolution.* As also the 3. Chap. of the 2. Part. *Agaynst feare of persecution.*

11. The same let them do who finde themselves or their fryends in tribulation, or doe stand in feare thereof, for that they loue well owne ease.

12. He that findeth himselfe tender and delicate, and fearefull of the paynes which a vertuous life requireth, or weary of well-doing; let him read the 2. Chapter of the 2. Part, *Of pretended Difficulties remoued.*

13. He that thinketh himselfe yong, or otherwise so occupied, as he hath not tyme, need, or leasure as yet to make his conuersion;

Of the former Treatise.

let him read the 8. Chapter of the 1. Part, treating *Of our death and departure* : as also the 7. Chapter of the 2. Part, that handleth the *Manifold dangers of delay.*

14. Finally, both by this that heere hath beene noted, as also by consideration of the severall Chapters set downe in the beginning after the Preface; ech man eyther yong or old, poore or rich, in affliction or prosperity, in sicknes or health, of high or low degree, or of what quality, state, mynd, constitution, temperature, condition, calling, habit, desire or inclination soeuer he be: may take somewhat from this booke to be considered, vsed, and applyed to his peculiar commodity, or to his triend in like case.

*How the former Treatises may be vsed for
dayly Meditation, and Prayer,
with great profit.*

FOr so much as mentall Prayer is nothing els but an eleuation of our spirit vnto almighty God, and an exercise of our soule wherein she debateth in the presence of her Creatour, the affayres which appertayne to her owne saluation (wherunto also the treatises of this booke doe all attend :) I haue deuided the same inco diuers heads and branches, throughout euery Chapter, besides the severall numbers of the sayd branches, for the greater ease and help of the Readers memory, whereby he

A brieue Methode for use

may one while meditate vpon one thing, and then vpon another, according as he shall find his mind most desirous or enclined. And therein he may obserue these few rules following.

First, that when he goeth about to meditate, he thinke with himselfe before he begin, what, and where, and with whome he hath to deale, and how he would stand in the presence of a farre lesse King of this world, if he were to go before him, as now he is to present himselfe before the Maiesty of Almighty God.

Secondly, that he do not only humble himselfe in hart, euen vnto the ground before so great a Maiesty, but also, that he shew the same (if he can) by some externall action, as *S-Paul* and *Christ* did, when they put themselves vpo their knees, at the beginning of their prayers.

Thirdly, hauing made the signe of the holy Crosse vpon his breast & forehead, in the name and confession of the blessed Trinity: let him frame some short petition and prayer effectually, thereby to demand grace to profit his soule by that meditation.

Fourthly, this being done, let him reade with great attention, and distinction, the said piece, or parcell which he shall take for his meditation, and let him reade it with such quiet of minde, as he may say with the Prophet, *Audiam quid in me loquatur Dominus*: I will giue care, & be attentue to that which it shall please our Lord to speake vnto me.

Fifthly, when he hath read out all the matter, or before (if any speciall thing moue him as he readeth,) let him stay, and laying aside the book, or making some note where he bea-
keth

Of the former Treatise.

keth off: let him quietly reuolue and meditate in his mind that which he hath read: and this eyther kneeling, sitting, walking, or lying, as he findeth most conuenient for the repose of his mynd And whatsoeuer he feelerh to affect or moue him most, let him rest most in that, & apply it earnestly to the stirring vp of himselfe, and of his soule to do her duty.

Sixthly, when he hath done what he can to the enkindling of his affection in such good motions as the matter of that meditation doth minister, be it of loue, reuerence, feare, zeale conrage, confidence, hatred and detestation of sinne, or the like, then let him turne to almighty God withall the vehemency that possibly he is able, demaunding with great seruour whatsoeuer his spirit in that instat most desireth: & so he may end with some Godly praier deuoutly said kneeling on his knees, in honour and reuerence of his Creatour. And after all, he may say *Pater, Ave, Credo*, and other such his deuotions as he liketh best. And as he shall feele his mynd affected at that instant eyther with feare of his sinnes, or with ioy and comfort vpon hope of amendement, or els indued with other motions: so may he recite eyther *Miserere*, or *Domine ne in furore tuo* Or one of the Canticles *Benedicite omnia opera Domini Domino*, or *Benedictus Dominus Deus Israel*. Or finally one of the Hymnes *Te Deum laudamus*, or *Veni Creator Spiritus*, or any the like.

FINIS.

